

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Poetry.

Spring.

Spring of hope and love, youth and gladness,
Wind-winged emblem! brightest, best and fairest;
Whence comest thou, when with dark winter's sadness,
The tears that fade in sunny smiles thou sharest!
Sister of joy, thou art the child that wearest
Thy mother's dying smile, tender and sweet;
Thy mother autumn, for whose grain thou bearest
Fresh flowers, and beams like flowers, with gentlest feet.
Disturbing not the leaves, which are her winding sheet.

SHELLY.

I marked the spring as she passed along,
With her eye of light and her lip of song;
While she stole in peace o'er the green earth's breast,
While the streams sprang out from their icy rest.
The buds bent low to the breeze's sigh,
And their breath wept forth in the scented sky,
When the fields looked fresh in their sweet repose,
And the young dews slept on the new born rose.

W. G. CLARK.

First lusty Spring, all diget in leaves of flowers
That freshly budded, and new blossoms did bear,
In which a thousand birds have built their bowers,
And sweetly sung to call forth paramours.

SPENCER.

There's perfume upon every wind,
Music in every tree,
Dews for the moisture-loving flowers,
Sweets for the working bee.

WILLIS.

Our Lord's Prophecy--Matt. xxiv., xxv.

BY J. W. BROOKS, OF ENGLAND.

(Continued.)

3. I would next offer a few observations on the phrase 'times of the Gentiles,' in Luke xxi. 24, which may throw further light on the succeeding exposition.

Various significations are attached to the word *time* or *times*, when spoken of a kingdom, which must be determined by the words connected with either expression; and even the same word may have opposite meanings, according to the context; as in the phrase 'time of visitation,' which signifies in one place a visitation of wrath, (Jer. xi. 23,) in another a visitation of mercy.—(Compare Luke vii. 16 and xix. 44.) But when the fulfilment of a time is spoken of, the immediate reference is commonly, not to the character of the time or period which has been fulfilling, but to that immediately succeeding; in which case it answers rather to our phrase, 'the time is come.' Thus in Mark i. 15—'the time is fulfilled and the kingdom of God is at hand,'—the attention is directed to the gospel dispensation about to be introduced; whilst the legal dispensation, which was the period just fulfilled, is only obliquely referred to. So in Luke i. 57, in the words, 'Elizabeth's full time came that she should be delivered,' the time of deliverance is principally regarded, though the time completed must be that of gravitation. And thus, reasoning by analogy, I take the fulfilment of the times of the Gentiles to be the time of deliverance to the Jews; which is plainly implied by the expression, 'Jerusalem shall be trodden under foot till the times of the Gentiles be fulfilled.' And this time of deliverance itself, forasmuch as it also (as we have seen) is to be in a time of trouble, is compared in Jeremiah xxx. 6, 7, already quoted, to the time of travail. The times fulfilled must necessarily be the ages of affliction and oppression they have passed through; and by an obvious contrast, as regards the Gentiles, whose times they are called, they are the period of their domination.

We may perhaps get a further clew to the meaning of this expression by an example or two of the use made of it in respect to others.

Of the king of Babylon the Lord says, 'All nations shall serve him, and his son, and his son's son, until the very time of his land come: and then—many nations and great kings shall serve themselves of him.' (Jer. xxvii. 7.) The words 'time of his land come,' are here equivalent to the fulfilment of his time, during which he was to have the empire over the nations; and then the scene was to be reversed, and they were to 'serve themselves of him.' In Ezekiel xxx. Egypt is specially threatened with this period of Babylonish tyranny, and it is called 'the time of the heathen' or *Gentiles*. (Compare verses 3 and 26.) That this signifies the time, in which heathen Babylon, with her vassal nations, should domineer over others, appears from the parallel place in chapter xxix. 12: for there Egypt is threatened with a desolation for forty years, during which she is to be 'scattered among the Gentiles;' Heb. *goim*, which exactly answers to the dispersion of the Jews during the Gentile times. I will conclude this point by once more quoting that passage, already twice partially appealed to, viz., Jer. xxx. 6-9: 'Ask ye now and see, whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces turned into paleness? Alas! for that day is great, so that there is none like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord their God, and David their king, whom I will raise up unto them.'

4. There is one other point which I shall here anticipate, inasmuch as it proves a stumbling-block to many; viz., verse 34. 'Verily I say unto you, this generation shall not pass, till all these things be fulfilled.' This is by many supposed to be equivalent to Matt. xvi. 28—'There be some standing here which shall not taste of death, until they see the Son of man coming in his kingdom.' But the words are entirely different; and, though the latter passage has an undoubted reference to the term of man's life, the former has not necessarily such a signification. So far as I have noticed, our Lord Jesus never uses the word *generation* to signify the term of man's life; but commonly to express the peculiar character of the nation or people to whom he applies it. Thus we find mention in the Scriptures of a 'sinful generation'—'an evil and adulterous generation'—'a faithless and perverse generation'—'a generation that set not their heart aright'; (Matt. xii. 39; xvii. 17; Mark viii. 38;) and on the other hand we have 'a righteous generation'—'the generation of them that seek him'—'the generation of thy [God's] children,' &c. (Ps. xiv. 5; xxiv. 6; lxxiii. 15.) And as frequently is the word, [*genea*,] translated in this place of Matthew *generation*, used to express a nation, or the posterity of some individual.

Thus in the Septuagint we have such phrases as *geneai Enach* and *genean Enach*, Num. xiii. 23, 33, both meaning the children or descendants of Anak; also, Gen. xliii. 7—'The man asked us straitly of our kindred'; Numb. x. 30—'I will depart to my own kindred'; and Lev. xx. 18—'Both shall be cut off from their people,' in all which the word in italics is *genea* in the original.

There are likewise testimonies which I have noticed of a more direct character; as in Jer. x. 25—'Pour out thy fury upon the families that call not upon thy name;' wherein *geneas* is exegetical of the word *heathen* in the same verse. Again, 'Death shall be chosen rather than life by all that remain of this evil family'; which is evidently, from the context, spoken of the nation, (Jer. viii. 3.) Both in Matthew and Luke's gospels 'the men of Nineveh,' or Ninevites, is the antithetical phrase for 'men of this generation,' or *Jews*. So of Sodom, &c. (See Matt. xii. 41, 42, 45; Luke xi. 31, 32, &c.) And the identical phrase translated 'a perverse generation' in Matt. xvii. 17, is in Phil. ii. 15, rendered 'a perverse nation.'

It is noticed by Mr. Begg, in a Treatise recently published on this subject, that in Beza's Latin translation of the New Testament, he generally renders the word *genea* by *gens* or *natio*. I can confirm this observation from a careful reference to Beza, and also to the version of Tremellius. It is remarkable, that the principal exception to this rule is the passage now under dispute, where Beza has *etias* and Tremellius *generatio*. This shows that antimillenarian prejudice weighed with them, and thus renders their translation of the word by *gens* in other places the more free from suspicion. I learn also from Mr. Begg, that the earlier English translations rendered *genea* nation in this place; and it may therefore be questioned, how far the later translators of the Bible were warped in their view of the passage by millenarian antipathy, since Mede's view of the subject was then known.

I will just add, that most commonly, when the word *generation* means a period of time, it is in the New Testament used in the plural number: and this in some instances when it is translated in the singular number:—e. g. Luke i. 50; Acts xv. 21.

It is likewise very important, as respects the use of the word in this prophecy, to observe, that the previous chapter thus concludes: 'Behold your house is left unto you desolate; for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.' This is evidently addressed to them NATIONALLY, since the generation then living rejected the Lord to the last; but the words imply that there should be a time when they [*ye*, that same people or nation, though not the same individuals] should say, 'Blessed is he that cometh,' &c. I consider this passage, therefore, as affording a sort of paraphrastic exposition of the words now under consideration: for it declares of the Jews, that they should be preserved nationally, (and probably it implies that they should remain in their unconverted state, during the time of the desolation, even until the advent of the Lord.)

II. I purpose now to commence the prophecy, and pass regularly through it; chiefly following Matthew's gospel for my text.

1. First we must notice the occasion of it, which was—the questions of our Lord's disciples. These questions are differently stated by the evangelists, and form in the gospels of Mark and Luke only two distinct particulars; but in Matthew's they form three. In all of them, however, the first question is the same—WHEN SHALL THESE THINGS BE?—which question arose from the disciple's having drawn our Lord's at-

tention to the magnificence of the temple, and his taking occasion thereupon to admonish them, that the days were approaching when the whole should be destroyed.

Now it is worthy of remark, (bearing as it does upon the general principles of scripture interpretation,) that the remaining questions, and the reply of our Lord, are in each evangelist made consistent with the context of the narrative of each. There is nothing in the previous chapter of Mark and Luke that has any obvious connection with the advent of Christ; and therefore the only other question in their gospels is for A SIGN, by which they might know when these things were to be accomplished. But in Matthew the context concerns also the desolation of the Jewish church and nation, together with the advent of Christ:—'Behold your house is left unto you desolate: for I say unto you, Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord': (Matt. xxiii. 38, 39)—and then immediately follows the circumstance of the disciples pointing to the buildings of the temple: to which they seem to have been moved by the very circumstance of our Lord declaring, that their house was to be left desolate. Accordingly, the questions as related by Matthew have an immediate reference to the other matter introduced by him into his narrative. 1st. 'When shall these things be?' (including, as I apprehend, the persecutions of the disciples in verses 34 and 38 of the preceding chapter.) 2ndly. 'What shall be the sign of thy coming?' (*Tes ses Pasousias* spoken of in verse 39 of the previous chapter.) 3dly. 'And of the end of the world';—or rather, of the consummation of the dispensation or age—(*Tes suntelias tou aionos*), which they would justly consider the desolation of their house to be, in regard to the Jewish dispensation.* The questions of the disciples were probably shaped according to their previous expectations of the manifestation of Messiah's kingdom and glory; for we can hardly suppose them to have had, at this particular moment only, a correct view of the order in which the three events inquired of were to take place.

(To be Continued.)

Historical Inquiry.

BY J. PANTON HAM.

From the Fifth to the Sixteenth Century; or, Age of 'the Reformation.'

THE impulse given to the speculative spirit by the introduction into christianity, of the philosophic element of Platonism, in the second century, was by no means restrained during the period of which we are writing. Indeed, it is notorious that, from the time of this admixture of human and Divine science to the present hour, the doctrine of human immortality has been built on a ratiocinative and logical basis merely, and the Bible has been very coolly ignored as if it had no deliverance to make on the matter.—As we have already seen, the doctors of the

*In our Lord's reply the word *Telos* is invariably used, instead of *sunteleia*; but I do not, as some, consider any distinction is intended, and that *Telos* refers to the end of the Jewish polity only, whilst *He sunteleia tou aionos* regards the termination of the christian dispensation. In Heb. ix. 26, *epi sunteleia ton aionon*—in the plural, which one would conceive must more decidedly mark the end of the latest dispensation—must from the context be necessarily connected with the end of the Jewish dispensation; and I apprehend that the context must always determine its meaning.

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soul's immortality had become the orthodox and popular faith of the church, but the doctrine still disagreed on the question. They who held the dualistic theory, or a twofold division of man into body and soul, affirmed the broad proposition that the soul was an independent and immortal substance. The advocates of the threefold division into body, soul and spirit, denied the immortality of the soul, as did the earlier Greek theologians, and maintained that the soul becomes immortalized by its union with the spirit. Nicholas, of Methone, was the champion of this philosophical doctrine in the Greek church. Ullman, quoted by Hagenbach, thus reports him: "It is not every soul that neither perishes nor dies, but only the rational, truly spiritual, and divine soul, which is made perfect through virtue, by participation in the grace of God. For the souls of irrational beings, and still more of plants, may perish with the things which they inhabit, because they cannot be separated from the bodies which are composed, and may be dissolved, into their elements." Elsewhere he says, "When any created being is eternal, it is not so by itself, nor is itself, nor for itself, but by the goodness of God; for all that is made and created has a beginning, and retains its existence, only through the goodness of the Creator."

In the western churches the doctrine of the soul's intrinsic immortality was taught as a theological truth; but the chief leaders of the scholastic sect, Thomas Aquinas and Duns Scotus, were at issue on the question whether the doctrine was capable of being satisfactorily proved by the independent reason. Aquinas had drawn a distinction between the sensitive soul (*anima sensitiva*) and the rational soul (*anima intellectiva*), which enabled him to ascribe immortality to the latter, or rational part of man's nature only. "The rational principle (intellective principle) which he says, 'we call the human soul, is incorruptible.' The mode of proof which he adopted is that which has been often used since, and is with some an argument still. 'The human reason,' he argued, 'conceives itself absolute and adequate to all time. Hence, whatever has reason has naturally a desire to live always. But a natural desire cannot be without its object, therefore every rational substance (intellectual substance) is incorruptible or immortal.' The validity of this mode of proof was not so apparent as to command universal assent. Scotus refused to accept it, and replied, that the 'immortality of the soul cannot be logically proved.' The Scholastics, of the Aristotelian school, generally denied any inherent immortality in man. Aristotle himself said that immortality was not inherent in the constitution of man, but was communicated [*thusathen*].—But the Platonists labored hard, at the close of this period, to establish their favorite dogma of the soul's immortality. All their philosophical strength was brought to bear against the Aristotelian theory, in which they were most effectively aided by the Pope, who came in with his baton of infallibility, and at once decided the controversy by the dictum of spiritual authority. A Council of the Lateran, held A. D. 1513, under Pope Leo X., pronounced the proper immortality of the soul an article of Christian faith, and discarded the distinction between theological and philosophical truths as untenable. The following is a translation of the canon, which was enacted at this Council, as published at Canzanza:—

"Whereas, in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is mortal, and one or the same in all men; and some, rashly philosophizing, declare this to be true, at least according to philosophy. We, with the approbation of the sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, or one and the same in all men, and those who call these things in question: seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the Canon of Pope Clement V., published in the General Council of Vienna, but likewise im-

mortal, and, according to the number of bodies into which it is infused, is singularly multiplicable, multiplied, and to be multiplied. . . . And seeing that truth never contradicts truth, we determine every assertion which is contrary to revealed faith, to be false; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

However, neither Popes nor Councils can lay any effective embargo on thought. Men, endowed with mental independence, cannot be brought to acquiesce in the mere authoritative decisions of their fellow men, though wearing the triple mitre of spiritual absolutism. And this Council, Luther says, was of so little authority as to be laughed at and despised by the Romanists themselves. The most notable philosopher of Italy, in Leo's time, was Pietro Pomponazzo. This distinguished man took upon himself to maintain that the soul is absolutely mortal. Extracts from Papal letters by Contelori, show that Pietro was immediately and contemptuously assailed on the opinion which he had avowed. "Pietro, of Mantua," it is there said, "has asserted that, according to the principles of philosophy, and the opinion of Aristotle, the rational soul is, or appears to be mortal, contrary to the determination of the Lateran Council.—The Pope commands that the said Pietro retract, or otherwise that he be proceeded against." The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by an act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need to be reminded of this suspicious passage in its history.

The seal of authority was annexed to it by a Roman pontiff, in the dawn of the sixteenth century—a man, the worthy counterpart of England's Charles II.—fond of fashion and field sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that the charge has been laid at his door, says Ranke, "that he ran through the wealth of three pontificates—that of his predecessor, from whom he inherited a considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt." "It certainly cannot be denied," says the same historian, "that his life did not correspond to that befitting the supreme head of the church."

It was during the pontificate of Leo X. that Luther visited Rome, and where the licentiousness of the Papal court and clergy so astonished and disgusted him, that from that time his reverence for the Pope was completely and forever destroyed. What must have been the corrupt influence of this Papal oracle of orthodoxy, when in Rome it was a characteristic of good society to dispute the fundamental elements of Christianity? "One passes no longer," says P. Ant. Bandino, "for an accomplished man, unless he entertain some heterodox notions of Christianity." "At court," proceeds Ranke, "they spoke of the institutions of the Catholic church, of passages in the Holy Scriptures, only in a tone of jesting; the mysteries of faith were held in derision."

Such was Pope Leo X., and such the circle of sanctified society of which he was the animating center! Behold, ye asserters of your own inherent immortality, the worthy 'nursing-father' of your faith!—the hero of a hey-day heterodoxy!—the jolly jester with the solemn sanctities of Scripture!—the mocker of the sacred mysteries! Worthy patron of a Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Papal Plato was his father, and the profligate Pope Leo his foster-father. Born and bred by the Pagan Philosophy and the protege of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness

of its lineage, openly declares it to be the honorable offspring of a true orthodoxy!

FROM THE REFORMATION TO THE PRESENT TIME.

Papal influence had been declining for some time previous to the Reformation; but by the dawn of the sixteenth century, it reached the nadir of its popularity. The character of Leo X., and the condition of his court, as we have already seen, were any thing but adapted to inspire respect for the triple crown. As the symbol of a spiritual dominion, it was very generally despised, and only a suitable opportunity was wanted to give unmistakable expression to the reactionary feeling which extensively pervaded this age. Luther afforded this opportunity; and by his manly, though perilous course, delivered his own and subsequent generations from the powerful spell of Papal absolutism.—The great German Reformer assumed an unwelcome position in the giant presence of Papal infallibility. The old orthodox obsequiousness was spurned by the strong individuality and godly sincerity of his spirit. He spoke disdainfully of the decrees of Popes, after he discovered the deference due to the Word of God. The decrees of Pope Leo, for the reasons before assigned, he had a special contempt for. He thus ironically responded to the decree of the Council of the Lateran, held during the pontificate of this Pope: "I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body, —the soul is immortal—with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, and such his church, that the mouth may have meat suitable for it, and the dist a cover worthy of it."

The belief of Luther is plainly expressed in these words, on the doctrine of the soul's immortality; it is evident that he refused to acknowledge this doctrine. The philosophy of Luther led him to conceive of the human soul as a distinct, but not an immortal subsistence. The soul, he imagined, was separated from the body in death; but he did not believe in its continued consciousness between death and resurrection.—He embraced and taught the doctrine of the *sleep of the soul*, and continued in that belief to the close of his life.

The prominence given by Luther to the doctrines of the non-immortality of the soul, and its unconsciousness in death, induced Sir Thomas More to publish a work in reply, objecting to the views advocated by the Reformer. This reply of More called out another distinguished witness into the arena of controversy.—William Tyndale, the translator:—"In putting departed souls in heaven, hell, and purgatory," says Tyndale, "you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together—things so contrary that they cannot agree. . . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Sir Thomas More asked, "What shall he care how long he live in sin that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?"—To which Tyndale replied,—"Christ and his Apostles taught no other, but warned to look for Christ's coming again every hour; which coming again, because ye believe will never be, therefore have ye feigned that other merchandize."

The above quotations prove that the present popular doctrines of the immortality of the soul, and a state of conscious life between death and resurrection, were not doctrines held by Luther and the first Reformers. Luther calls them

'monstrous opinions,'—and Tyndale declares that they were heathen and fleshly doctrines, and subversive of the Scripture doctrines of Christ's second coming and the resurrection from the dead.

Calvin now entered the arena, by the publication of a tractate entitled 'Psychopannychia,' a word of Greek derivation, intended to express the idea that the soul is awake in a state of consciousness thro' the whole night of death. 'As to the book itself,' writes an anonymous reviewer in the year 1772, 'it is hot, furious, and abusive. The Hypnologists [sleep-preachers] as he [Calvin] calls them, are babblers, madmen, dreamers, drunkards, &c. Happily for them, his arguments are as feeble and sophistical as they themselves could wish.' From Calvin's time, the doctrine of the soul's immortality, and its dependent dogmas, have gradually found their way into the several Protestant confessions; and to this hour, these heathen heresies are accepted by the Romish, and all the Reformed Churches, as Christian verities.

In the year 1706, Henry Dodwell, a clergyman of celebrity, espoused the doctrine of mortality of the soul, and so revived the controversy. He associated, however, with his subject some singular notions, the nature of which will be best perceived by the following copy of the title page of this book. 'An Epistolary Discourse, proving from the Scriptures, and the First Fathers, that the Soul is a Principle naturally mortal; but immortalized actually by the pleasure of God to Punishment, or to reward by its Union with the Divine Baptismal Spirit. Wherein is proved that none have the power of giving this Divine Immortalizing Spirit, since the Apostles, but only the Bishops.' [!] This book called out several antagonists; and the 'learned Dodwell,' as he was respectfully called, had the satisfaction of seeing this question of the soul's immortality again very widely agitated, and warmly debated.

The controversy throughout has, as we have seen, been too much mixed up with philosophical and ecclesiastical tradition. The Reformers spoke of the *sleep of the soul*, implying the old Platonic idea, that the soul is a distinct subsistence,—and, indeed, that it is the essential human being in a state of torpor, which they called its 'sleep' or 'rest.' Dodwell reasons like a clerical believer in baptismal regeneration, differing from the modern Tractarian school in this respect,—that his regeneration was *physical*, whereas theirs is spiritual only. It has remained to our own times, to see the doctrine put in its proper light, although it is still but very imperfectly apprehended by some advocates, as well as opponents. The true statement of the doctrine, we apprehend, does not concern the *soul or spirit*,—but *MAN*. We should not ask whether the *soul* is mortal or immortal; but whether man is one or the other. The Scripture teaches nothing about the *soul* as a *substance distinct from the body*. Man is sometimes called *flesh*, and sometimes *soul*.—"All *flesh*," "Man became a living *soul*," &c.

Bishop Law, the author of the 'Call to the Unconverted,' in an 'Appendix' to his 'Considerations on the Theory of Religion,' published in 1755, shook to its foundation the popular doctrine of a conscious intermediate state. Dr. Warburton also laid himself open to the suspicion of heterodoxy on this subject, in his third edition of the 'Divine Legation of Moses,' published in 1752. In his fourth edition of that work, he altered his phraseology, which had given occasion to the suspicion, not however without incurring the charge of trimming to popular prejudice. Many eminent Biblical scholars, since Law's time, have turned their attention to this controversy. In the city of Norwich it was mooted by the labors of Mr. Bourne, and also by Mr. John Marsom, who, in addition to the publication of two small volumes, which have passed through two editions, advocated his opinions in the *Monthly Repository*. The controversy has passed through what we may call its *philosophical* period, and is now, by most thinking and well-read persons, acknow-

ledged to be a Bible question. In this all but universal admission we rejoice, as tending to particularize a subject so necessary to be understood by all, whether learned or unlearned.—We are thankful that the advanced intelligence of our own times has been through the fallacy of the 'Argument from Reason;' and that such elaborate sophisms as Mr. Samuel Drew's 'Essay' are universally voted to the shelf, as now altogether beside the question, which, at one time, they were thought so triumphantly to elucidate, and even to settle.

The theological writings of the learned Dr. Whately, Archbishop of Dublin, have exercised considerable influence in reviving the controversy in our own times. The scholastic popularity, as well as ecclesiastical eminence of this dignitary of the English Church, have secured for his writings an amount of attention and respect beyond those of his contemporaries. His work, entitled 'A View of the Scripture Revelations concerning a Future State,' has been extensively read by professional theologians; and since the publication of this book, many others have issued from the press, from the pens of both clergyman and Nonconformist ministers. The Rev. Reginald Courtney, Rector of Thornton Wallasey, issued, in the year 1843, a goodly octavo volume under the title of 'The Future states,' advocating the unpopular side of the question, and which he dedicated to Archbishop Whately. This was followed, in the ensuing year, by a little work called 'Notes of Lectures,' afterwards considerably amplified in a clever and closely reasoned book, published in 1846, by H. H. Dobney, a Baptist Minister, at Maidstone, entitled 'The Scripture Doctrine of Future Punishment.' Almost simultaneously with this work of Mr. Dobney's, appeared a volume from the pen of Mr. Edward White, a Congregational Minister, in Hereford. Mr. White's book, 'Life in Christ,' contains much valuable matter in defence of the non-immortality of man, and the final destruction of the wicked. Since these works, others have issued from the press. Three Nonconformist ministers, one in Edinburgh, another in Bristol, and the third in Plymouth, have, in addition to their public testimony as preachers put on record their convictions in pamphlets and larger works. Mr. W. Glen Moncrieff, a Congregational Minister in Edinburgh, has published his 'Dialogues on Future Punishment,' a work on 'Soul,' and is about to issue a companion to the foregoing, to be entitled 'Spirit.' Besides these, Mr. Moncrieff has edited a pamphlet by Mr. Grew of Philadelphia, U. S., called the 'Intermediate State.' In the spring of 1849, Mr. J. Pantan Ham, Congregational Minister of Bristol, issued a volume of lectures on 'Life and Death; or the Theology of the Bible in relation to Human Immortality.' The first edition of this book sold in the first year of its publication; and a second, somewhat enlarged, was sent forth in the spring of 1851. As a supplement to this work, he issued another, entitled 'The Generations Gathered and Gathering; or the Scripture Doctrine concerning Man in Death.' Both these books have since been republished in New York, U. S.

A distinguished writer against the popular doctrine of inherent natural immortality, has appeared in the person of the Regius Professor of Modern History, at Cambridge,—the Right Hon. Sir James Stephen. The views of this writer are very candidly expressed in 'The Epilogue' to his recently published 'Essays in Ecclesiastical Biography,' a series of papers originally contributed to the *Edinburgh Review*. An attempt was made, in the University of which Sir James Stephen is a member and Professor, to affix the stigma of heresy on him for the publication of these opinions; the attempt, however, failed. The following report appeared in the *Times* newspaper, of Thursday, Oct. 30, 1851. 'Cambridge Congregation. The Professor of Modern History.—It was proposed by the Rev. Lucius Arthur, M. A., of Trinity College, to offer the following grace to the Senate, in connection with the works of Sir James Stephen: 'Cum falsa doctrina in religione omnino cavenda sit: Pla-

cent vobis ut fiat inquisitio in opinionibus a Professore Historiæ recentiores vulgatas.' Essays in Eccles. Biography; the Epilogue. 'The grace was, however, rejected in the caput.' All honor to the Senate for resisting this piece of clerical impertinence and tyranny!

It is due to the untiring activity of Mr. Geo. Storrs, of New York, that we should make honorable mention of him, in connection with these controversies. Mr. Storrs is the editor of a monthly periodical, called the 'Bible Examiner,' and has written and preached very extensively on his side of the Atlantic. He has been testifying to these truths for the past twelve years, and been the means of raising up many advocates of these Gospel principles, in different parts of the States.

Once more the controversy is revived both in Great Britain and America, and has been publicly acknowledged by several writers, who have labored to fortify the popular faith. The Congregational Lecture of the late Dr. Winter Hamilton, entitled, 'The Revealed Doctrine of Rewards and Punishments,' and 'Athanasia; or four books on Immortality,' by J. Howard Hinton, A. M., are the principle responses on the 'orthodox' side, in Great Britain. Some writers and preachers, misapprehending the position of those who advocate the natural mortality of man, and that immortality is a gift of God communicated to believers only through Christ, have helped, by their unreflecting and angry impatience, to foment much bitter feeling, and to stir up a blind and uncharitable opposition. False and opprobrious epithets have been freely applied to the advocates of the so-called 'new doctrine,'—a mode of warfare is happily much less harmful than it used to be. It is now generally regarded as the evidence of a weak cause, or personal inability to defend a cause, when recourse is had to opprobrious name-calling, and offensive personalities. Bullying is not a legitimate weapon in the battle of truth, and can never be acceptable except to the banding and the bigot. It is to be earnestly hoped, that these great fundamental inquiries will be prosecuted in the present age, in that spirit of seriousness and sanctity becoming their nature and importance. We may 'contend earnestly for the faith,' without discourtesy and uncharitableness toward those who differ from us; and a contest courteously carried on is most likely to result in a mutual agreement, and that in the truth.

A word, in conclusion, on the importance of the doctrinal inquiries which have been the subjects of this historical sketch. Some, convinced of the unscriptural character of the popular or 'orthodox' doctrine of human immortality, and of the duty of laboring to disabuse the public mind of this false doctrine, yet disagree with those who inculcate the implied truth of an intermediate state of unconsciousness, as the condition of man between death and resurrection. With some, its offensiveness to our human sympathies is the reason why they would have it held in obedience. With others, as Mr. Dobney, the Scriptures are considered not to have made a very clear and satisfactory deliverance on the subject; and again, with others, as Mr. Edward White, the state of intermediate unconsciousness is the only condition of the deceased wicked, the righteous being actually quickened or made alive at the time of their regeneration or conversion, and so passing, at the time of death, into a new state of disembodied existence. None of these objections appear to us to have any real validity. The sentimentality of the first may be passed by without notice. The opinions of Messrs. Dobney and White have received due respect elsewhere,* where we think, it has been conclusively shown that the Scriptures abound in the most unambiguous and harmonious evidence in favor of the unconscious intermediate state. The relation of this doctrine to the Christian doctrines of resurrection, and the pre-millennial advent of Christ is obvious. It adds a new emphasis to the

*Generations Gathered and Gathering; or the Scripture Doctrine concerning Man in Death, by J. Pantan Ham. Moncrieff's edition of Grew's Intermediate State.

cry, 'Come, Lord Jesus!' and gives a prominence, unknown to the popular theory, to the official dignity of Christ, as the 'Resurrection and the Life.' Besides the aspect of this doctrine of unconsciousness in death to other related truths revealed in the Scriptures, its aspect towards certain errors is no less obvious and important. Deprive Popery of these two false dogmas,—the immortality of the soul, and its separate and conscious state in death,—and you deprive that monster system of spiritual wickedness of its prestige, and terrible influence. Protestantism is weak in the presence of this ancient foe, cause to a considerable extent, it stands on a common doctrinal platform. It grants to Popery the very foundations of its anti-scriptural and mischievous dogmas. Let Protestants echo the voice of the Bible through the length and breadth of the land, on the doctrine of immortality,—let them exhibit its decisive testimony against the pagan heresies of the soul's immortality, separate state, and consciousness in death, and this hoary heresiarch would meet with such an antagonist as it never encountered before. Its *deified Virgin*, and its Pantheon Saint-gods, could not stand before it,—to invoke them would appear, what it really is, a vain calling upon the silent dead. The great Popish bugbear, *Purgatory*, if there were no disembodied souls to be tortured there, would pass away like a dark foul vapor from the abused imaginations of men; and *Indulgences*, that Popish scheme of raising money under false pretences, would be so thoroughly exposed, as to need an indulgent people to prevent a terrible popular reaction against the religious rascality of the whole Papal priesthood.

The honor of God, the consistency of Christian doctrine, and the emancipation of mankind from the worst spiritual thralldom, unite to urge on this great doctrinal reformation. Every believer of these important truths should add the weight of his personal testimony, and cast in all his personal influence, to give prominence and success to such a controversy. There are laborers now in the high places of the field, bearing almost single-handed and alone, the burden and heat of the day,—whose voice unites with the voice of God, of Christ, and of the truth, urging their fellow-believers to come openly to their help; and the help of the Lord against the mighty. Let not this united appeal be in vain. The proof of faith is faithfulness. He that has convictions, if he have also a conscience, will confess. The claims are complete, which this divine makes on Christian candor and self-denial. We trust they will be reverently heeded, that this work of reform may be carried on to its final and triumphant consummation.

THE SANDWICH ISLANDS.—For some few years past the remark has not been an untrue one, that the native population of the Sandwich Islands was rapidly wasting away, under the new order of things which has been established there, through the influence of the whites. If we had been left to judge of the consequences of this contact of races by the uniform results that have followed the like contact with the Indians of this continent, such decline of native numbers would be the certain result of our expectancy; but we have all been told that these islands were working out the problem with a far different result; and we have constantly hoped that such would prove to be the fact.

But we see it stated in our exchanges that a census was taken, no very long time since, of all the people of the seven islands which compose the Sandwich group; and if the results that are given as the product of this census are at all reliable, the case is even far worse than the average near home. The following we cut from an exchange:—

'The present population of the seven Islands forming the group, is 80,641. The deaths during the last year were 7,943; births only 1,478;—an average of six deaths to one birth! The foreigners number only 1,787. In the time of Captain Cook, this people numbered 400,000; so that in seventy years they have decreased 320,000. In 1836 they numbered 108,579;—loss in seventeen years, nearly 28,000. At this rate of decrease, another generation will blot this people from the face of the earth.'

FROM BRO. YATES HIGGINS.

BRO. MARSH:—Agreeable to notice in my last, I left my home on Monday, March 7th, and as the Rail Road had just been completed between Chicago and La Salle. I arrived in Brown co. Ill., the place of my destination, about ten days sooner than I expected to when I started from my home. My first labor after arriving in Brown county was in Cooperstown. Here is a church of believers numbering about thirty persons, none of whom understood or believed the doctrine of life and death, or the reign of Jesus, when and where it will be, or how long he will be in accomplishing the work of restitution, as taught in the Scriptures, until Sr. Chapman came among them, as they confess.

They had indeed embraced the doctrine of the soon coming of the Lord, as taught them by Elder Chapman; he having personally warned them against the doctrine of the Age to Come, and also warned them by a letter written by him to the Cooperstown church. He says, 'Would to God that you would not only reject the fable of the Age to Come, but also reject the advocates of that theory. There is no other alternative.' Thus you see that our dear sister not only had to present the truth, but she also had to encounter strong prejudice, but with the word of God in her hand, she has met all obstacles that have been thrown in her way. Truth has triumphed and the church in Cooperstown now stand well established in the truth of the gospel.

I learned on arriving in Cooperstown that Sr. Chapman was in Pike county, laboring with good success. Therefore after remaining in Cooperstown about a week, I went to Ripley.— This was a new field when Sr. Chapman first visited it. Here her labors were so wonderfully blessed that a church was raised up in the place numbering about forty members, (as I was informed), quite a number of whom were called from a sinful course into a knowledge of the truth. After remaining in Ripley ten days preaching the Word, breaking bread, and baptizing, I went to Newburgh, Wednesday, March 30th. Here I have since been laboring in concert with Sr. Chapman. The work performed in this place by our sister's labors are truly astonishing, so much so, that a church of rising ninety members have been raised up during the few weeks she has been laboring here, and still the work is progressing; for in a large section of country, the community are aroused to investigate the truth.

Sr. Chapman thinks of leaving to visit her friends in the east, and arrange her concerns and then return again, as her labors are still needed in this country. I shall remain a few weeks because it is the desire of the friends that I should do so, and also the cause seems to demand it.

I am more and more convinced of the importance of having our sisters sustained who labor in word and doctrine. Baptism is to be administered to-morrow, and it is expected that a number will be baptized. The doctrine of the soon coming of the Lord, Life and Death, the Reign of Christ on David's throne in Mount Zion, &c., &c., are subverting the fables of men here. Let all God's people live in accordance with the blessed word, and continue to advocate its precepts, and truth will continue to triumph.

Yours, in hope of eternal life, YATES HIGGINS.

Detroit, Ill., April 3, 1853.

Bible Truth Defender; or, Popular Fables Scripturally Exploded. By W. Sheldon.

BRO. MARSH:—I have recently written a work for publication, with the above title. It is now ready for the press, and will soon be issued. It will probably contain 150 pages, and will be sold as cheap as can be afforded. I cannot now specify the exact price. No pains have been spared to make the work strictly what its title indicates; and it is hoped that the warm-hearted lovers of BIBLE TRUTH, will unanimously patronize this attempt to spread the pure gospel. As my funds are limited, I invite my friends who may wish for the work, to aid by sending me from one dollar, and upwards in advance, to be refunded in books. LET IT BE DONE SPEEDILY! Address W. Sheldon, Rochester, N. Y., care of Eld. Joseph Marsh.

WM. SHELDON.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MAY 14, 1859.

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WILL our patrons replenish us with funds; for they are inadequate to meet our weekly bills.—Remit what you owe us without delay. Do not wait to receive a bill of account—but send now.

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

It has been decided by the Church in this city to hold a Conference, commencing Thursday evening June 2, and hold over the ensuing Sabbath. In behalf of the Church we give a cordial and general invitation to ministers and brethren in all parts of our widely-extended country and Canada to attend. They will be freely entertained by their brethren and friends here, but we cannot promise to meet the traveling expenses of brethren as we usually have done on similar occasions, and would again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to enable their worthy ministers to attend this Conference. They should not be deprived of the privilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this matter?

The Conferences which we have enjoyed in this city for a few years past, have been very harmonious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let there be a general attendance, and may the counsel of God guide all the acts of the meeting.

Dr. John Thomas, editor of *The Herald of the Kingdom and Age to Come* is expected to commence a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this engagement, the time for holding our Conference was selected, presuming that such an arrangement would be both agreeable and beneficial to Dr. Thomas and those from abroad who may desire to hear him.

ELDER WILLIAM SHELDON preached twice to the Church in this city last Sunday, the 8th inst. Many who love the truth and are looking for the Kingdom to be restored to Israel, were edified and comforted under his clear Bible discourses. May his labors be abundantly blessed wherever duty may call him to preach the Word.

We shall be greatly obliged if those who have received books, and have not paid for them, will aid us all they can at the present time, as our receipts are very light, as they usually are at the close of a volume: not sufficient to meet our current expenses.

New subscribers are being added to our list every week. This is encouraging. Let the good work go on without abatement, until thousands, who now are strangers to the truth, shall be made to rejoice in its blessings.

THE GOSPEL.

(Continued.)

In our previous articles on this highly interesting subject, we have dwelt on several fundamental elements of the gospel. We will now endeavor to point the anxious inquirer after truth, to the great fountain of light, life, and glory where these several elements meet and commingle in divine harmony and heavenly perfection—the proclamation of which constitutes the full gospel. That fountain is the everlasting kingdom of God. Proclaiming the approach of this kingdom, or preaching the kingdom, was preaching the gospel of the kingdom.

In preaching this gospel, in his letter to the Hebrews, Paul has occupied nearly twelve chapters in discoursing on several fundamental elements of the gospel, as we have shown in a number of our previous articles. When he reaches the close of his overwhelming arguments, he wisely brings all he has said to bear upon one grand focal point, viz: the kingdom: in it, he finds a common center, for the harmonious elements of the gospel, which he had noticed in the preceding part of his epistle.—Hence at the close of the twelfth chapter, in view of his previous arguments, he says, 'Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear.' Heb. xii. 28.

To make this matter plain, as we understand it, we will take the liberty to personify Paul for a few moments. Brethren according to the flesh, Hebrews of the stock of Abraham. To proclaim the glad tidings of the kingdom of which our prophets have freely spoken, has been the object of my epistle to you. All I have written about Christ as the 'heir of all things,' his being superior to Moses, better than angels, priest after the order of Melchisedek, and 'the world to come' being put in subjection to him,—all I have written about the promised rest in the future age; the new and everlasting covenant to be made with Israel and Judah; the tabernacle, temple, or house—the glory of which shall be greater than ever filled the temple of Solomon; the beloved and heavenly city for which Abraham and the ancient worthies looked; the better resurrection of all the righteous; Mount Zion to which all the heirs of the kingdom will come; the innumerable company of angels; the general assembly and church of the first born, which are written in heaven; God the judge of all, the spirits of just men made perfect; and Jesus the mediator of the new covenant—has been written in reference to the kingdom of God, to teach you its perfection, glory and endless duration; and that it is to come in the future, at the termination of the gospel age, after God shall 'once more shake not the earth only, but also heaven.' Heb. xii. 26. I have thus written to you Hebrews, that you may, like our father Abraham, believe and rejoice in this gospel of the kingdom, and with him, and all the immortal heirs, receive it when it shall come.

Whatever great and glorious truth, in the abstract, may be taught in the Bible, the ultimate object of the whole has been, to proclaim the gospel of the kingdom of God. No one of the inspired writers, in one discourse, has told us all about that kingdom. Some one or more of the elements has been sufficient for them to describe at one time.—What they have all said, however, has fully revealed its character. And their entire testimony constitutes the gospel of the kingdom. They have not uniformly dwelt on the details of this gospel, but have frequently spoken of it as though it was well understood in the detail. We will give a few examples:

Ps. cxlv. 10-13. 'All thy works shall praise thee, O Lord; and thy saints shall bless thee.'

'They shall speak of the glory of thy kingdom, and talk of thy power;

'To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.'

'Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.'

Here the kingdom, its glorious majesty and endless duration, are foretold; yet its different elements are not given. It was sufficient to announce that the everlasting kingdom would come, and this announcement was the gospel or good tidings of the kingdom.

Isa. ix. 6, 7. 'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.'

'Of the increase of his government and peace there shall be no end, upon the throne of David,

and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.'

Only part of the elements of the kingdom are named in this prophecy; it assures us, however, that the throne and kingdom of David will be given to Christ, &c. Surely this announcement is good tidings of the gospel of the kingdom.

Dan. ii. 44; vii. 14, 27. 'And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.' 'And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'

Though there is no specific description of all the harmonious and glorious parts of the everlasting kingdom, given in these predictions, we humbly ask, do they not contain the most cheering tidings to the people of God? Most surely they do. And these good tidings are nothing less than the gospel of the kingdom, preached not only by Daniel, but by all the holy prophets. God revealed the glad tidings of the kingdom to them all, as John the Revelator testifies. 'But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as (revelation) he hath declared the good news unto the prophets.' Rev. x. 7. Campbell translates the sentence thus, 'as he had revealed its glad tidings to his servants the prophets.'—A. Campbell's New Testament.

This good news or gospel of the kingdom which God 'preached to Abraham' and 'revealed' to 'his prophets,' is the same gospel of the kingdom which Christ and the apostles preached. They did not in any discourse, give a minute description of the several parts or elements of the kingdom, but spoke of it as being well understood by their hearers. Hence of Christ's first discourse it is said, 'Jesus came into Galilee, preaching the gospel of the kingdom of God.' And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Mark i. 14, 15. This same gospel of the kingdom is prominently seen in all his parables, and in his memorable discourse on Mount Olivet. He there said, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations.' Matt. xxiv. 14.

In harmony with this prediction, and the uniform preaching of Christ, he commissioned his apostles to go into all the world and preach the gospel to every creature. What gospel? Surely not another; but the gospel of the kingdom. For thus he taught them after his resurrection; thus they understood him, and thus they preached. 'To whom he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.' Acts i. 3.

Being thus instructed they preached the gospel of the kingdom. 'But when they believed Philip preaching the things concerning the kingdom of God,' Acts viii. 12. 'And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.' Acts xix. 8. There came many to him into his lodging; to whom he expounded and testified the kingdom of God. Acts xxviii. 23. This 'persuading the things concerning the kingdom by Paul at Corinth, is called by him in 1 Cor. xv. 1, preaching the gospel; and in reference to which he says, 'though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed.' Gal. i. 8.

Then how highly important it is to understand and correctly teach this gospel of the kingdom.

And how shall this knowledge be obtained? or what is the gospel? It is the proclamation of the things pertaining to the kingdom of God.—Hence we must be instructed into the character of the kingdom in order to obtain a correct understanding of the gospel. This knowledge can be gained by a prayerful and diligent study of the Bible, and from no other source. Therefore search the Scriptures on this highly important subject, that you may understand, believe, and obey, be justified by faith, and made to rejoice in the hope of the gospel.

(To be Continued.)

LOVE FOR THE CAUSE.

God loves the world. He so loved it as to give his Son, that whosoever believeth on him might not perish, but have eternal life. O how great was this love: with his 'great love' he has loved his erring, fallen and rebellious creatures.

Christ loves the world. Such was his love that he freely laid down his life for the salvation, not merely of his friends, but his enemies. Great indeed, was this love.

'For this love he rocks and hills,
Their lasting silence break,
And all harmonious joyful tongues,
The Saviour's praises speak.'

The patriarchs, prophets, apostles, and ancient and primitive worthies, saints and christians, were actuated by this love. They suffered the loss of all things for the cause of God, and counted not their lives too dear for its promotion. They 'took joyfully the spoiling of their goods,' knowing that for so doing, a great reward awaited them in the kingdom.

Does this pure disinterested love, for the suffering cause of truth, exist now? Are professed christians willing (to say nothing about being joyful in the work) to sacrifice their surplus goods, cash, &c., for the advancement of the cause of him who so loved them as to give his Son? the cause of him who so loved us as to die that we may live? The cause which the martyrs so loved as to suffer and die for it? Do we, believers in the kingdom near, thus love? Doubtless some do; but the mass, we fear do not. They love the world or things of this life more than the life to come.

This ought not to be. We should supremely love the cause of God, and show our love by our works. Is ours the best of all causes, then our acts of benevolence should be superior to the acts of all others. Where much is given, much is required. Let us learn wisdom, and be stimulated to good deeds, by the benevolence of those, whom we suppose are greatly mistaken in their sentiments, on some important points. We will give a few examples of their pure, disinterested benevolence, which we copy from the *American Missionary* for the present month:

'A CONSCIENCE IN THE MATTER.'—So said a lady who called upon her pastor and presented him a dollar for foreign missions. Knowing her pecuniary circumstances, he felt unwilling to receive it. She stated that her heart was in this work, and that it was with pleasure she made the gift. Her pastor declined receiving it. She then said she had been accustomed from a child to give something every year to send the gospel to the heathen, and for a considerable period she had annually made an offering of one dollar for the object. She was then desired to return the money to her purse, with the assurance that the dollar should be paid for her. 'Would that be my paying it?' was her quick reply. Then looking her pastor full in the face, with serious earnestness she said, 'Sir, I have a conscience in this matter.' The dollar could no longer be refused. It was sent on its errand of love.

'This incident teaches us profitable lessons. "1. That those whose hearts are in the work of sending the gospel to every creature, as Christ has demanded, will give as well as pray. They voluntarily bestow their offerings, whether called upon or not. "God loves a cheerful giver."

"2. That the importance of early forming the habit of giving cannot be too highly estimated.—Those who have been accustomed to give from childhood will not be likely to neglect the duty in maturer years. "Train up a child; &c. Let those who conduct Sabbath Schools bear this in mind.

"3. That individual, personal responsibility is what all Christians greatly need to feel. I must give something to send the gospel to the nations; God demands it. What others do cannot be set to my credit. "So then, every one of us shall give account of himself to God."

'I have a conscience in this matter.' Reader, is this true of you? Have you done what you could, to pour the light of heaven upon the nations that sit in darkness.

'Tis BUTS.'—An English friend, settled here in the far West, yesterday related to me the following incident:

'A lady who had known little about the heathen, or missionaries carrying the gospel to them, attended the anniversary of a missionary society, and became interested in the good cause by what she there heard. The next year she attended again, and presented to the Treasurer a beautiful little box, on which were inscribed the words, "Tis BUTS." On opening it, it was found to contain about thirty pounds sterling, about \$135. She had formerly been accustomed, like many other persons, when she saw any thing she desired, and could get for

a small sum, to buy it, even if she did not much need it. She would say, 'Tis but a sovereign,' or, 'Tis but ten shillings,' and purchase it. But, during the last year, when tempted to make such purchases, she had saved her "Tis BUTS," and found they amounted to thirty pounds for the missionary cause. Reader, is there not some one, not very far from you who may do well to imitate her example?"—*New York Observer*.

is the story at all probable—for Christ's mother herself was not permitted to minister to him in his great suffering and mortal agony. Besides, if Christ wiped the blood and perspiration from his face, the handkerchief would not present the appearance of a beautiful picture; it would be covered with blood and his perspiration. Well, but there are no less than seven of these holy handkerchiefs. There are two in Italy, one in Genoa, and another in Rome. Which is the true handkerchief?

The name of the woman who presented it, Roman Catholics say, was Veronica. Now, on the handkerchief are inscribed, in Greek, the words, 'vera eikon.' The people when they were going to worship this handkerchief, were accustomed to say they were going to see the 'vera eikon,' that is, the true picture of Christ. So we can readily imagine that in the course of time, those words were corrupted into Veronica. Now, however, the people believe that it was a woman named Veronica who presented the handkerchief to Christ as he was wending his toilsome way to Calvary, and the Church of Rome takes good care not to undeceive them.

Then we have the statue of Pilate, which Christ is supposed to have ascended when going to judgment. This relic is also in Rome; and the devotees ascend it on their knees only. It unfortunately happens, however, for the success of the imposture, that the Monks at Bonna say that they alone have the true statue of Pilate! Newman also states that the girdle [the reporter cannot say whether the revered lecturer made use of the word 'girdle,' or 'cradle,'] of Christ in the Church of St. Mary Majora, is as authentic as the Chair of St. Peter in the Basilica. If it be no more authentic than the Chair, then it is a gross imposture because, as Champollion, and Lanzi have proved, the latter was made four years after Peter's death. If the worship of the Roman Catholics in regard to the relics of Christ, be so absurdly founded, it is reasonable to conclude that the worship of the relics of the Virgin Mary is even more unreasonable. The Virgin Mary was not worshipped in the days of the primitive Church, and would never have been, had the church remained faithful to Christ. I respect the Virgin Mary as the Mother of Christ. I honor, I love her, but I cannot worship her. I can say to her, 'Blessed art thou among women,' and I can say, 'Blessed be the fruit of thy womb Jesus.' Because I do not give that glory and honor to the Virgin Mary, which only belong to Christ, I am not for that reason a blasphemer. No—no—the blasphemous men are the Romish Catholics who worship the Virgin Mary, instead of the Christ crucified. [Loud applause.] And I can imagine that the Virgin Mary, in heaven cannot look with a propitious eye upon such a worship, that would detract from the honor and glory of her dear Son. Applause. But I may say that we have a great many so-called relics of the Virgin Mary.

We have, among others, the marriage ring of the Virgin, at Bologna. But it is so large that people would say that she must have been a giantess. So now it is no longer her ring, but the ring of the priest in which the Virgin and Joseph both put their fingers. We have the dress, hair, the slippers and the veil of the Virgin Mary. She has so many veils that you might say she was very fashionable. But they are not her veils; they were manufactured by the priests, and put upon her statues in the various churches. In Sicily we have what you would scarcely believe—the fresh milk of the Virgin Mary. As a good Catholic, of course I would believe it, but being, I trust, something of a Christian, I beg to express some doubts. Applause. The Virgin is now in heaven, in glory, and therefore her glorified body cannot lose anything—so there can be no fresh milk of the Virgin Mary. This, however, is but another instance of the excessive credulity of Roman Catholics. But what is this milk of the Virgin Mary? It is a little imposture, that is all; because there is no difficulty in the priests getting fresh milk at any time. Romanists reproach the Pagans for worshipping vegetables, stones and animals, but they themselves worship the ashes, bones and skeletons of deceased humanity, which is as bad, if not worse. In the time of Leo XII., skeletons were taken from the graveyard and worshipped as being those of martyrs of the Primitive Church; but some archaeologists subsequently decided that it was a Pagan burial-ground—so the Romanists were worshipping Pagan skeletons. Indeed, we have no less than three heads from St. Anne, the mother of the Virgin Mary. In the town of Verceil, in Piedmont, the Monks have what they call a tooth of St. Christopher—a large molar tooth. It was worshipped

there in a magnificent shrine. But we have had an examination of this tooth, and it has been found to be really the tooth of a hippopotamus. Laughter. Such are some of the relics among Roman Catholics. The conclusion is, that the worship of relics is a Paganism. If the worship of relics be bad, what should we say of the worship of images.—The Priests have very adroitly obliterated from their catechism, the second Commandment; they have ten to be sure, but it is because they have sinned as it were the tenth into two. Among Papists it is an usual thing to go on a pilgrimage, rather than to an altar. We have in Rome a little baby doll, which they say was sent from heaven to St. Francis. It is very ugly; and it is brought out to sick people, and even the Popes desire to have it in their rooms when dying, to see if health can be restored through the agency of 'the little physician,' as they call it. But the people die, nevertheless in Rome, notwithstanding 'the little physician.' Some thirty years ago they found in Rome what they called the bones of St. Philomela, and they put them into a doll representing a young girl. But the hair grew so fast on the head of this wax and papier mache figure of St. Philomela, that they had to cut it off lest it should cover the entire shrine. This of course created a very desirable excitement among the poor, ignorant people, much to the profit of the priests. In Rome there is a brass statue which they call the statue of St. Peter, the feet of which the people frequently go to kiss. But it so happens that this brass statue is the statue of the ancient Jupiter, now turned into a saint. Laughter and applause. But people say, when I speak against the use of outward signs—such as figures of the cross among Protestants—why I wear this cross on my breast. My cross, however, is not a papal cross—it is our Italian cockade—it was placed on our breasts by our mothers and sisters when we were marching against the Austrian and French invaders. Applause. When I was in London, two years ago, I saw Puseyite ladies wearing the symbols of faith, hope, and charity, fastened in their bracelets. Many wore crosses; and in a short time many of those ladies became Romanists. I warn American Protestant ladies against introducing the wearing of crosses as a fashion. There may be no danger in it now; but in a few years much injury to the integrity of your Protestantism may result from this weakness. Expel those Popish symbols from your fashions, and select something more American.

NEW PUBLICATIONS.

We acknowledge the receipt of three pamphlets from W. W. Simpkins, Connotton, O. One is entitled, *Authenticity of the Bible, one Spirit Rappings Detected and Exposed, and one, Rise, Progress and present Infidel Position of the Garrisonian Abolitionists.*

We can not now speak of the merits of these works, having but partially examined the last.—From that we learn that the writer thinks the *Garrisonian Abolitionists* have departed from their original position of faith in the 'truths of divine revelation, as the everlasting rock,' on which they at first stood, and have plunged into infidelity. We very much regret that such appears to be the fact, not only in reference to that class of professed reformers of this infidel age, but with many other classes professing to be engaged in the same great and good work. The statesman, the philosopher, the moralist, and very many of the sectarian religionists are aiming at the reformation and salvation of the world, but they are endeavoring to accomplish the mighty work by their inefficient, oppressive and demoralizing laws, their vain philosophy, their imperfect and conflicting creeds, and their infidel ethics. Instead of making the Bible the first and all-potent engine in the undertaking, they virtually, if not directly, reject it.

Mr. Simpkins thinks that if the Garrisonian party with their infidel principles, should obtain the power at which they aim, the liberties and lives of the people who might dissent from them would be no safer in their infidel hands, than the friends of religion were in the 'days of terror,' when the infidel Jacobins bore rule in France. Speaking of those days of terrible persecution, the writer says—

'Supposing they [the Garrisonians] had the reins in their own hands, and the power to frame a constitution for the governing of the people—what kind of a government would it be? What kind of a government can infidelity, unrestrained, make? None, but the most despotic under the heavens. For a sample, I will show you its reign in France. . . .

'At a time when France was in commotion, and hostile feelings ranking in the bosoms of the common people against their King, and unnecessary

expenditures of the Court, which sunk the poorer class of people in almost a state of starvation, the adherents to the productions of Voltaire and Rousseau, hailed it as the most favorable time to propagate and carry forward their irreligious and inhuman purposes. A number of small papers were issued giving only the debates of the assembly; the most conspicuous of them, was one entitled 'the friend of the people,' edited by Marat, whose writings were of the most revolutionary and destructive nature.

'Clubs of Jacobins were formed throughout France to the amount of eleven hundred, which corresponded with each other, (and each one had its circle of clubs to the amount, in all, of fifteen thousand,) and their meetings were held almost continually, under the cover of giving advice or opinion, or of consulting each other. They examined every question debated in the Assembly, and whenever it suited their opinions were printed and placarded.

'They grew sufficiently strong, that they were able to regulate many of the public affairs; and when they could not regulate, they could counteract many measures; and if they failed to counteract they would denounce. With this continued excitement the people were extremely heated, and plots of every kind were imagined, and there was no rest day or night.

'Among the leading men of those clubs were Marat, Danton and Robespierre, who soon became members of the Constitutional Assembly, through whom the infidel Jacobins were enabled to carry on their work of devastation, blood and carnage. Gentility was assailed, buildings demolished, goods confiscated, the royal family secured in a loathsome prison, and the nation enveloped in consternation, and hastening as it were, to one of the most distressing and soul-sickening scenes that ever occurred since there was a nation. Marat and the Journalists kept alive the hostile feelings of the populace against the Court, while the Jacobins infused the same spirit in almost every part of the kingdom. Crowds of the populace thronged the halls of the Jacobins, excited by the inflammatory speeches of Robespierre, Danton and others, and crowded to the galleries of the Assembly, applauding their sentiments against the Court, &c.

'Thousands of the most violent spirits of the Jacobin clubs were brought to Paris, by the order of Jacobin leaders under the pretext that their presence was necessary to defend the capitol. They daily attended the sessions of the Assembly, and soon gave law to that body by their shouts of disapprobation or applause, and were ready for insurrection at the first signal.

'Thus Marat, Danton and Robespierre were sustained in all their deep laid schemes, and became the most despotic tyrants that ever disgraced the earth, and were obeyed by the municipality, which put into execution all their most diabolical decrees. The king, queen, nobility and common people of all ages and sexes, were arrested, thrown into prison, and guillotined, shot or drowned, in the most inhuman manner. A proclamation was issued that terror was the order of the day. Liberty, equality and the rights of man, were continual exclamations, whilst they had traveling guillotines going through the whole country, sparing neither age nor sex that came in their way—spoke against their cruelty, or even vent at seeing their friends most cruelly butchered. At first their stroke was against the King and court, then the nobility, then all that were their friends. By this time they so thirsted for blood, that people of every order from the humble peasant to the meanest mechanic, fell a massacer by their fiendish hands.

'At Toulon several thousand citizens of every age and sex perished in a few weeks by the guillotine. Two hundred were daily beheaded, and 12,000 laborers were hired to demolish the buildings of the city. While Freron writes of their success, he says, 'Things go on well here; each day since our arrival, we have caused two hundred heads to fall!' Thus the life of a man was no longer considered of any importance, and guilt or innocence were scarcely inquired into. The Jacobins who had a club or more, in every town and village, swayed the rule, and those who had no protectors among them were sure to fall.

'To enforce those dreadful orders, an army, six thousand strong, perambulated the country, while Liberty and Equality was ever rolling from their tongues. Was there ever a more absolute despotism? Every man in the kingdom arose in the morning of each day, under the painful sensation of vengeance to fear, or vengeance to gratify; and sometimes both. After having thus wreaked their vengeance upon all ranks of men, and laid France

Poetry.

Original.

Thoughts at the Grave of a Sister.

BY O. A. VICK.

I'm standing by thy grave, sister,
Where thy once lovely form doth sleep;
And all around is calm and still,
And hushed in painful silence deep:
The tears I vainly strive to check,
Are freely springing to my eye,
For one we loved in infancy
In dreamless sleep doth lie!

The sun is setting bright, sister,
The atmosphere is calm and clear;
The joyous spring has come again,
And lovely flowers will soon be here;
But, though all looks so bright and fair,
So pleasant, spring-like, and so glad,
My heart, though sometimes light and gay,
Sweet sister, now is very sad!

None did I more love, dear sister,
Than thou who now art sleeping low;
Other hearts with me are mourning—
Alas! why, O why! is it so?
There's no love so deep, so pure,
As that of harmless childhood dear,
And sister we may never win
Such love from other mortals here.

I trust when Jesus comes sister,
You'll reign where grief is never known—
And yet, sweet sister, I must weep,
Even though I'm not left alone;
I have many yet left to love—
O yes, sister, dear friends are here
To share my joys, when joys I have,
And help my lonely heart to cheer.

I'll try not to repine, sister,
That by death thou wast called away;
For thou shalt rest in realms of love,
At the morn of a brighter day,
You'll live again though life has fled,
And 'neath the cold, cold soil you're laid,
To slumber with the dead!

Then we shall part no more, sister,
But all the redeemed will greet,
May parents who've been parted long
From their dear children then meet:
O joyous will that meeting be,
When Christ shall bid his saints arise:
Dressed up in immortality
They'll fly to meet him in the skies.

Chateaugay, N. Y.

Communications.

Though Dead, He yet Speaketh.

BRO. HALL'S LETTERS.—NO. VI.

CLIMAX, Dec. 1st, 1851.

DEAR FATHER:—My object in writing, is not only to let you know that, by the blessing of God, we enjoy a tolerable degree of health, but also to fulfil a promise I made in my last communication, that at some time I would give you the result of my investigations in the sure word of prophecy. I hardly know how to begin, for I know not what may be the prepossession of your mind on the subject. Perhaps I do you injustice, in seeming to intimate that your mind is under the influence of prejudice or bias of any kind. Indeed, I hope to learn that you feel no lack of interest in those revelations that shed a clear light upon our pathway—that give sure indications of what shall be hereafter. Without this light, how dark is all that pertains to the future? What can we know respecting the nature or the peculiarities of Christ's kingdom? What can we know about its location, or the time of its establishment, only as we give heed to the sure word of prophecy, as unto a light that shineth in a dark place? Without its blessed ray, what can we know about the signs of his coming—the harbingers of his approach, who is coming for the restitution of all things which God hath spoken by the 'mouth of all his holy prophets since the world began? However it may be with you, I surely am not mistaken when I affirm, that the mass of those who profess to love God, seem not to love his appearing.

I regard it as an alarming symptom of these last days, that so many professing to be the people of God, should have no interest in those events, which, with the prophets, with Christ, and with the apostles, were so absorbing. The prophets, in foretelling the events connected with the termination of the times of the Gentiles, and the establishment in all the earth of Messiah's peaceful and blessed reign, give most unequivocal evidence, by their animated and glowing language, that they felt an interest in the things they ut-

tered, most thrilling and intense. The revelation given by Jesus Christ to John, in the Isle of Patmos, commences by pronouncing a blessing upon those who hear, and they that read the prophecy of that book. The call is made, and several times repeated, 'He that hath an ear, let him hear what the Spirit saith to the churches.' The book closes with a most fearful threatening to those who shall add any to, or take any thing from, the words of the prophecy. These considerations, together with the awful and impressive manner in which it was given, are proof most convincing, that these are messages of the most solemn import to man.

The apostle Peter directs to give heed to the sure word of prophecy, as unto a light that shineth in a dark place, assuring us that no prophecy of the Scripture is of any private interpretation. Nevertheless, those who claim to be the successors of the apostles, tell us the prophetic scriptures are not to be understood according to the LITERAL import of the terms used. They tell us the language is *mystical*—the sense is hidden—secret things belong to God—better not pry into such mysteries—it's a waste of time—you will turn your head upside down—there is danger of running into fanaticism—you will lose your influence in the churches—don't study so much, &c., &c.

Dear father, allow me to exhibit this kind of modern teaching in contrast with the teachings of the apostles.

APOSTOLIC TEACHING.

Despise not prophecies.

All scripture is profitable.

Give heed unto the sure word of prophecy, as unto a light that shineth in a dark place.—For no prophecy is of any private interpretation.

In making a plea for the study of prophecy, one thing, especially, ought not to be overlooked: it is this: 'God hath given us, exceeding great and precious promises, whereby we are made partakers of the Divine nature,' and these promises are mostly unfulfilled prophecy. For instance, the declaration in Eden that the seed of the woman shall bruise the serpent's head, is a prediction not yet fulfilled. It contemplates a time when Satan, with the nations whom he shall yet deceive, and from the four quarters of the earth are gathered together, surrounding the camp of the saints and the beloved city, when fire shall come down from God out of heaven and devour them. Again: the promise of God to Abraham, that he and his seed should have the land of Palestine for an everlasting possession, remains to be fulfilled. This promise was renewed to Isaac and Jacob and the prophets, but, according to Paul, they all died in the faith, not having received the promises. Of course, after the resurrection of the just, they shall receive the things promised. In that covenant, God made a promise to Abraham, as follows: 'Thy seed' (in the singular which is Christ) 'shall possess the gate of his enemies'—a promise not fulfilled till great voices shall be heard in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord and his Christ.'

The promise of God to David, that of the fruit of his loins he would raise up Christ to sit on his [David's] throne, is not fulfilled, but relates to a time when the tabernacle of David, which is fallen down, shall be again rebuilt; and when, according to the annunciation of the angels to the Virgin Mary, the Lord God shall give unto him [Jesus] 'the throne of his father David, and he [Jesus] shall reign over the house of Jacob forever.' The promise of our blessed Redeemer, that 'the meek shall inherit the earth,' is nothing more than a reiteration of that unfulfilled prophecy in the 37th Psalm, 'Blessed are the meek, for they shall inherit the earth,

and delight themselves in the abundance of peace,' and will only be fulfilled when the meek shall be raised from the dead at the second advent of Christ, who is the Heir of the world, and who, with his risen and glorified saints, shall take the kingdom under the whole heaven, and possess it forever and ever. Much might be said upon this subject, but I wish not to be tedious. After a recapitulation, I shall close.

If inspired men have cautioned us to 'despise not prophesings,' and if they teach that 'all scripture is profitable'—if they exhort us to give heed unto the sure word of prophecy, as unto a light that shineth in a dark place—if the Son of God, in revealing unto his servants the things that shall be hereafter, pronounces a blessing upon those who read and those who hear the prophecy of that book—if the call be repeatedly made, 'He that hath an ear, let him hear what the Spirit saith unto the churches'—if the prophets diligently studied their own predictions, 'searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow'—if angels desire to look into these things—and finally, if we are to be made partakers of the Divine nature, through the exceeding great and precious promises given unto us, and if these promises are mainly unfulfilled prophecy, and if by a reference to the prophecy, we may have a better understanding of those promises—then, indeed, what a fearful responsibility they take upon themselves who decide, against all these considerations of duty and interest, to neglect so large and so important a portion of the Word of the Lord? If Jesus rebuked his disciples so sharply for being slow of heart to believe all that the prophets have written, what shall we think of those who pay no attention to the prophecies whatever?

I am no apologist for prying into things that are not revealed, nor for studying things that are revealed, merely to gratify an idle curiosity; but when God condescends to reveal to his servants the things that shall be hereafter, ought we not to attend?

Dear father, if you are not already interested in the study of prophetic scriptures, permit me to hope that you will ponder upon the hints that are herein given.

I will dismiss this subject for the present. If the subject is not disagreeable to you, I shall endeavor to show, in my next communication, that the prophecies are, in their import, plain and unmistakable. This will lead me to consider the two systems of interpretation that so divide the religious world, (I mean the literal and mystical,) and discuss somewhat their claims; after which, I purpose to show what are the grand themes of all the prophets, viz., the Coming of Christ, the downfall and Destruction of the Papacy, the Restoration of Judah and Israel to their own land, the establishment under the whole heaven of Messiah's Kingdom, the subjection of the nations and the restitution of all things. These were themes of thrilling interest to the prophets: why not to us?

One word in regard to myself, and I have done. I find nothing to discourage me in the service of my God. Penetrated with a sense of my unworthiness and numberless shortcomings, yet I believe myself dear to God. Temptations and sorrows, together with peace and joy, are mingled in the portion of my cup, by one who is infinite in wisdom, infinite in love. I therefore feel satisfied. Yea, I do know that the trials and afflictions I experience are necessary for me. It is a great truth and full of comfort, that God doth not afflict willingly, but for our profit. Hallowed be the name of the Lord!—Nothing can harm us, if we be followers of that which is good. I look for glory, honor, bliss and eternal life at the appearing of Christ.

When men try to get more good than comes from well doing, they always get less.

We never knew a man disposed to scorn the humble who was not a fair object of scorn.

To the Benevolent.

It is highly gratifying, and calls for many thanks, to learn that some of the brethren are proving the sincerity of their love, by using the means God has given them, to send forth the light of *eternal life*, and to disseminate the invulnerable truths of Jehovah, by aiding Bro. Marsh, that he may be able to continue our very valuable paper.

These things, viz., the free-will offerings, prompt payments, new subscribers, &c., are as they should be; and my desire, yea, prayer, is, that the good work may continue, until every heart is warmed in love to, and every hand works for, God.

Whether the *Harbinger* should be sustained or is the best paper in the land, (world I may say,) for warning the world, rousing the sleepy, feeding the hungry, consoling the afflicted, preaching to the destitute, and for fearlessly vindicating the truth of God, as contained in the good news of the soon coming King, and his transcendently glorious kingdom, thus preparing a people for the reception of their King, and an entrance into the kingdom, is past being questioned by me.

But the *Harbinger* is not the only active agent we have in the field, which ought to be freed from embarrassment. Some of our most faithful and efficient ministers are greatly embarrassed.

We learn that those who love the truth will do all they can to sustain it. See, in particular, the 8th, 9th and 10th chapters of 2 Cor. Here we learn that Paul exhorted the brethren to 'abound in this grace.' 'To prove the sincerity of their love'; and again, 'to show proof of their love' by it; and near the close of the tenth chapter, he expresses himself with the ministering brethren, as having hope when their faith was increased, that they should be enlarged by them. How? we inquire. According to our rule, says Paul. And, let us remember, the apostles had no rule by which to prove that a man had living or saving faith, without works. And I humbly conceive that the rule to which Paul so appropriately refers his brethren, is this, 'Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver.' And how much did they desire the brethren, to work by this infallible rule? Ah! verily, so that they, the ministers of God, should be enlarged abundantly—'To preach the gospel in the regions beyond you.'

This is a fac-simile of the case at the present time. There is (although the great mass do not realize it) a sore famine in the land for the Word of the Lord. And truly, those that can and will stand, in these days of error, as firm advocates of *God's eternal truth*, in opposition to all that Satan is waging against it, by a combination of all his unholy agencies, ought to be faithfully sustained by ALL who know, love and prize the truth. Indeed, I do feel, *most emphatically*, that we cannot, *by any means*, be justified before God, if we live on, neglecting to attend the just requirement of the God of heaven.

And now, my dear brethren and sisters, as we value the truth, and our own *eternal salvation*, let us all candidly, and prayerfully, consider this matter, and settle the question and our duty with a good conscience, in the sight of God, before whom we expect SOON to appear and be judged, according to the things written in the BOOK, knowing of a certainty, that what we do, MUST be done quickly.

L. CAROLINE LYON.

Little Falls, N. Y.

TESTIMONIAL TO FATHER GAVAZZI.—At the conclusion of Father Gavazzi's lecture, on Saturday evening, M. De Motte announced that a meeting would be held in Metropolitan Hall, on Friday evening, for the purpose of presenting the eloquent father with a testimonial, to mark the public appreciation of his lectures. Father Gavazzi is to deliver an address on the occasion.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 491.

ROCHESTER, N. Y., SATURDAY, MAY 21, 1853.

New Series---Vol. IV. No. 49.

Poetry.

Original.

Our Duty.

BY FREDERICK WRIGHT.

Let those who spend in idleness
Life's short and fleeting hours,
Remember they must give account
Of its neglected flowers!
Thus left to wither and to die,
Between its passing showers.

That was a moment blossoming,
'Twas bright with radiant joy;
Thou might have cheered a drooping heart,
And dried a moistened eye:
But thou, in wanton selfishness
Didst idly pass them by!

But yesterday I saw thee stand
In listless apathy:
While one, thy fellow creature man,
Applied in vain to thee!
Thou wouldst not give him gold, nor yet
One word of sympathy!

Cold hearted man! couldst thou not spare
One word of gentleness?
To soothe that orphan's lonely heart,
That widow in distress!
Dost think that words of love would make
Thy store of life the less?

'Tis not the great and mighty deeds
That some men love to do,
And have them blazoned far and wide,
By flame—as something new;
It is not such the secret heart
Can reverence as true!

A thousand to an hospital,
Ten thousand to a school—
Are just the things for those who give
Their charities by rule!
But would they condescend to show
Sweet pity to a fool?

I trow not, of the heart of him
Benevolence hath stirr'd,
Tho' he may lavish countless wealth
And yet no kindly word,
For suffering labourer to spare,
Nor love for wounded bird!

Give me the gentle heart that feels
All nature as of kin;
And loves his fellow man, tho' steep'd
In misery and sin!
Who aids the friendless—owns a heart
Of nobleness within!

Spencerville, C. W.

Our Lord's Prophecy--Matt. xxiv., xxv.

BY J. W. BROOKS, OF ENGLAND.

(Continued.)

2. Verses 4 to 14 of Matthew's Gospel comprehend the next portion of our subject.—These are considered by Mr. Begg* to form an outline of the whole substance of the prophecy, down to the very end; and that when our Lord reverts back to the commencement, and dwells more minutely on important particulars. But there are reasons which induce me to think, that the whole of these verses had their fulfilment prior to the desolation of Jerusalem; and that the prophecy is with little deviation chronologically regular down to the end of verse 31: though my view is nevertheless substantially the same with Mr. Begg's, in which every way these verses are taken. I shall state my reasons however, for differing from him on the point in question.

First, there appears to be a repetition of some of the circumstances herein mentioned, as occurring at the end of the great tribulation; which we have seen, from Luke xxi. 24, extends itself throughout the Gentile times. I refer to

*I would once for all refer to the whole of his able work on these chapters, viz. 'Letters to a Minister of the Gospel on his and other interpretations of our Savior's predicted return, recorded in Matt. xxiii. xxiv., xxv. &c.' Nisbet, London.

the coming of false prophets: (compare verses 11 and 24.) Now the repetition of this particular plainly implies, that the first mention of it refers to a distinct period. Secondly, in the parallel verses of Luke there is inserted at verse 11, in connection with the earthquakes, &c. fearful sights and great signs from heaven.—These would also be repeated, according to Mr. Begg's view, at verses 24 and 25 of Luke: but I think it will be found that these occurrences also are entirely distinct. Thirdly, the whole is susceptible of an easy interpretation, applicable to events transpiring whilst the Jewish polity existed; as may be readily proved from Scripture and profane history.—e. g.

With regard to the false Christ's and other deceivers, mentioned both in verses 5 and 11, Josephus names some, (as Theudas and the Egyptian; see Acts xxi. 38.) and says that they became so numerous during the procuratorship of Felix, that he daily put some to death.* Whitby also mentions Simon Magus and Doritheus among the number of false Christs. The rumors of wars, the actual insurrections and contests, the famines, pestilences and earthquakes (or commotions†) which follow in verses 6, 7, are equally remarkably, as described by Josephus, Tacitus, and others; as likewise the supernatural prodigies mentioned by Luke. Scott says of all these particulars—'It suffices to observe, that by the concurrent testimony of ancient historians, and the judgment of modern and learned men, the period alluded to was distinguished from all others, which went before and which have followed, by such events as are here predicted.' Yet they are warned, that the end (which I take to refer to the great overthrow of the Jewish polity) was not yet; and that these are only the beginning of sorrows; (v. 8) which words appear manifestly intended as a contrast to that great tribulation which followed, and which period is called 'the days of vengeance.'—

That the followers of Jesus were persecuted and delivered up to synagogues and councils to be beaten, (as they were first warned in chapter xxiii. 34, and here in verses 9–11,) must be known to all who are acquainted with the Acts of the Apostles. I only observe, that the particular mention of their suffering these things in the synagogues, seems to limit the fulfilment to the period during which the Jews still possessed some ecclesiastical authority, and could summon offenders before them in their synagogues.

I pass on to the 14th verse;—'And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This I consider to have been fulfilled prior to the destruction of Jerusalem. St. Paul says to the Colossians, that 'the Gospel was come unto them, as in all the world;' (Col. i. 9.) and again, 'that it was preached to every creature which is under heaven:' (Ibid. i.

*Joseph. Ant. B. xx. c. v. and viii. and Jewish War. B. xx. c. 13. Joseph. Ant. B. xviii. c. 9; xx. 2. War. ii. 10; iv. 4. Tacitus. Annal. xii. xiv; Hist. v. See also Acts xi. 28.

†See in loco. †See the parallel places Mark xiii. 9–12 and Luke xxi. 12–16. †Acts iii. v. vii. viii. xii. xvi., xvii. xviii. xxi., to the end.

*So Dr. Adam Clarke is most inclined to interpret seismo, from its original seio, to agitate. The history of those times shows, that in either sense it was fulfilled. The learned Mr. Allwood also, in his Literary Antiquities of Greece, observes that this word was commonly used to represent 'the vehemence of popular discord and commotion.' p. 93.

23.) which passages are decisive as respects a fulfilment adequate to the meaning of the text. It is also remarkable, that this preaching of the Gospel which is only instanced by Matthew and Mark is 'the only circumstance which in Mark's narrative of this prophecy is not placed in a regular parallel with the same events noticed by Matthew. He inserts it at verse 10, as a parenthesis between the warning that they should be delivered up to the synagogues, and the direction not to premeditate when delivered up: as if to point out, that this persecution should be connected with the preaching of the gospel to all nations, and afford additional opportunity of bringing their testimony before kings and rulers.* See verse 9.

3. Verses 15–28 will form the next portion for our consideration. The tribulation which is the subject of them I have already so fully discussed, that I need not repeat it here. I shall only remind the reader, (as an important circumstance to be kept in view in the interpretation of this chapter,) that I have proved this time of affliction to be connected with that mentioned in Daniel xii.; who there speaks of the termination of that period of wrath, which in Luke's account of this prophecy begins with Jerusalem being compassed about with armies, (when the people fall by the edge of the sword and are led away captive into all nations,) and ends only with the fulfilment of the times of the Gentiles. This is the more important, inasmuch as it determines the period when those signs are to be exhibited, mentioned in verse 29.

Matthew says 'immediately after.' Mark makes it so immediately, that he says, 'In those days, after that tribulation.' Whilst Luke makes no discrimination all, but connects it at once with the tribulation by the words, 'and there shall be signs in the sun,' &c. Verse 25.† In his narrative all this is contained in verse 26, and the six following verses of Matthew's account is omitted; so that verse 25 joins on immediately to the words—'until the times of the Gentiles be fulfilled:' as much as to intimate, that then there shall be this 'distress of the Gentiles with perplexity:' viz., simultaneous with the passing away of the Jewish tribulation.‡

To return therefore to the passages in Matthew more immediately under consideration: I see no reason to deviate from the ordinary interpretation of verses 16–20; which seem to me clearly to contain a direction, how the disciples were to act, as soon as they should see the abomination of desolation standing in the holy place, (i. e. Jerusalem compassed with armies,) and by

*I would here notice that the word then, as used in this prophecy, must not be always understood in an ordinative sense as if the event it introduces must necessarily follow next in order of succession. As a proof of this Matt. says, [v. 9.] 'then shall they deliver you up,' &c. Luke has it; 'but before all these, they shall lay hands,' &c. adverting to those same commotions, wars and pestilence, that are connected by Matthew with the word then.

†The word translated after, [meta] both in Matthew and Luke, often signifies, when it governs the accusative (which it does in both these instances) within the period mentioned, but at the latter end of it. Schleusener contends for this sense of the word in the very place in question, Matt. xxiv. 29, where he says 'Latine reddi debet per intra.' Parkhurst also shows this to be its undoubted sense in several instances; and I feel quite assured that it is its meaning here.

‡There is no article before the word Gentiles in the original in either instance. The passage stands literally thus—'Jerusalem shall be trodden down by Gentiles, until times of Gentiles be fulfilled; and there shall be signs in sun and moon and stars, and on the earth distress of Gentiles with (or in) perplexity, sea and waves roaring.' The context shows that the style of this passage requires the article to be uniformly supplied, and that the Gentiles of verse 25 are identical with those of verse 24.

which they were to understand, that the desolation thereof (i. e. of Jerusalem) was nigh.—See Luke xx. 21. To these directions warnings are added to stir up the disciples to prayer, watchfulness and decision;—showing what promptitude they must use (v. 17) when they were menaced with the danger; how questionable the possibility of escape would be rendered to those laboring with child; and how necessary it was for all to pray, that this compassing of Jerusalem should not take place in the winter or on the Sabbath day. In the first instance the roads I presume would be broken up, so as to render flight more difficult; and in the second they would be exposed to molestation from the pharisaical zealots, should they be observed apparently about to exceed the limits of a Sabbath day's journey. In verse 22 it is declared, that except those days should be shortened, there should be no flesh be saved; 'but for the elect's sake those days should be shortened.' These words appear to me to respect, not the siege of Jerusalem, but the entire period called 'the days of vengeance.' The shortning of the days at the overthrow of Jerusalem could have had no connection with the saving of the elect, if the Christian Jews 'be the elect' intended; for these we know escaped to Pella and Mount Libanus before the vengeance was actually poured out. And if the words 'all flesh' are to be referred to the nations generally, and not limited to the Jews, it does not appear, by the history of those times, that all flesh was at all endangered; or indeed any other nation besides the Jews. There is, however abundant evidence in Scripture, that all the inhabitants of the world will be in jeopardy at the close of the tribulation, when the Lord's controversy with the nations arrives at its crisis.—I will quote only one place; viz. Isaiah xxiv. 'The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left.' Vs. 6, 7. This is the time, as appears from the same chapter, when 'the Lord shall punish the kings of the earth,' and 'then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously.—Vs. 21–23. This connects the signs in the luminaries, and the 'distress' of the Gentiles, with a period directly the reverse of the destruction of Jerusalem and the triumph over it of the Gentiles.

I consequently consider, that the rising up of false Christs and false prophets, [verses 23–26] is not a repetition of verses 5 and 11, but that it has a distinct reference to the last times; and that the effect of their signs and wonders will be such as to stagger and entangle the elect; seducing and deceiving them perhaps for a time, but not so as to draw them away into perdition. May we not already see pretensions of this character clearly developed in regard to alleged prophets? and is there not some appearance also of false Christs? Though I expect that

*We are no longer left in suspense in regard to that alleged spirit of prophecy, accompanied by unknown sounds, which has challenged such general attention in this country: the confession of some of the accredited gifted persons, that they were under the influence of delusion, leaves it beyond question, that in their case, at least, 'a lying spirit has gone forth.'

†In regard to false Christs, a man recently distinguished himself at Nottingham and Derby, who calls himself Zion, and professes to be the Christ, and to give the only true interpretation of the Scriptures yet offered. His system is sufficiently imposing to the natural man to have drawn after him many zealous followers. Mr. Begg informs us that a certain London Infidel Society sent recently two of their members to Ashton-under-Line, one of whom personated the Messiah, and that they were greatly caressed by the Southcotians until the cheat was detected. A German Treatise is also in my possession, published recently at Leipzig, in which is related various instances of impostors of this description on the continent.

The Harbinger & Advocate.

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CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

It has been decided by the Church in this city to hold a Conference, commencing Thursday evening June 2, and hold over the ensuing Sabbath. In behalf of the Church we give a cordial and general invitation to ministers and brethren in all parts of our widely-extended country and Canada to attend. They will be freely entertained by their brethren and friends here, but we cannot promise to meet the traveling expenses of brethren as we usually have done on similar occasions, and would again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to enable their worthy ministers to attend this Conference. They should not be deprived of the privilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this matter?

The Conferences which we have enjoyed in this city for a few years past, have been very harmonious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let there be a general attendance, and may the counsel of God guide all the acts of the meeting.

Dr. John Thomas, editor of *The Herald of the Kingdom and Age to Come* is expected to commence a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this engagement, the time for holding our Conference was selected, presuming that such an arrangement would be both agreeable and beneficial to Dr. Thomas and those from abroad who may desire to hear him.

ENCOURAGING.—For several weeks past we have had a gradual addition of names of new subscribers to our paper. This is encouraging, inasmuch as it renders us essential aid in pecuniary matters, and gives the assurance that the truths we publish are extending their salutary influence over minds which hitherto have not been reached by them. But as it ever has been, so it is now; truth has had to meet and overcome deep rooted prejudices in every advance it has made. The following will give a faint idea of the opposition which the truths we hold and publish meet in certain places which we are not at liberty to name. A brother in sending names of several new subscribers writes:

"The Herald has covered the ground here. The Church in this place however, is becoming an exception. The seed that has been sown will cause the Herald to die out—this is the cause of some uneasiness in certain high quarters. Elder Himes strongly advised me to send your papers back again, for 'that no man of principle should read them.' I told him I would do so, on condition that when he returned to Boston, three grand errors should be expunged from the Herald, viz.—its teachings on the state of the dead, the end of the wicked, and the new heavens and the new earth at the first resurrection."

Another brother in sending the name of a new subscriber, thus speaks: "He is one who a few weeks ago embraced the truth as given in the Word of the Lord; in studying which he has found that God has spoken by all the holy prophets since the world began, in relation to the glorious restitution. He has great opposition from the brethren with whom he meets for reading the Word. O when will those who profess to be looking for the coming of the Lord, believe his Word?" These brethren who so oppose, sympathize with the *Advent Watchman*; and we very much regret that their friends, and the friends of the *Herald* manifest such an unwillingness as they do in some places to candidly examine the doctrines of the age to come. Would they throw aside their prejudices, and look at the question in the light of the Bible, they would most surely, we think, find cause to change their sentiments relative to this subject.

Let not the friends of the *Harbinger* be disheartened, for it is doing a good work in the extensive

field of its circulation. It is regaining its influence in certain places at the east, from whence the strongest opposition comes—it will continue to gain an influence there and elsewhere, provided its ever faithful supporters continue their united and persevering efforts to extend its circulation.

DELINQUENTS.—At the close of this volume of the *Harbinger*, we shall erase from our books the names of all who will then be owing for it two or more dollars. This rule we intend invariably to follow at the close of every volume of our paper. Will those who are thus indebted, remit what they owe soon; for we need the same, and besides, we do not wish to blot your names from our books, especially on account of a neglect on your part to pay for the *Harbinger*.

BILLS OF ACCOUNT.—The present volume of the *Harbinger* is drawing to a close. We shall send bills of account to all who will then be owing one dollar or more for it. To avoid this labor and expense, we earnestly request all concerned to make payment before that time.

WILL our patrons replenish us with funds; for they are inadequate to meet our weekly bills.—Remit what you owe us without delay. Do not wait to receive a bill of account—but send now.

We shall be greatly obliged if those who have received books, and have not paid for them, will aid us all they can at the present time, as our receipts are very light, as they usually are at the close of a volume: not sufficient to meet our current expenses.

CONDITION OF FRANCE.

The Paris correspondent of the *London Morning Chronicle* says:

"Although both the Capital and the Provinces of France, are at the present moment in the enjoyment of apparently the most perfect tranquillity, it may be doubted if the aspect of affairs is altogether satisfactory to the parties in whom the government is vested. The silence of the newspapers is no proof that the country is content. There is no overt act of opposition in any quarter to the powers that be. The Emperor and his ministers propose and carry whatever they like; the legislative corps agrees to everything almost without examination; and the newspapers record the acts without a word of remonstrance or comment. In short, Louis Napoleon is left to govern without let or hindrance. He encounters no difficulties that are not of his own making. He finds the country ready to accept all his acts with submission, and to carry them out without resistance.

Apparently, it would be impossible to find a nation in a disposition more favorable to the inauguration of the new system. But notwithstanding these favorable appearances, there is an amount of passive resistance to the Imperial regime, which clearly shows that it is not agreeable to the feelings of the nation. M. DE PARSY, on a recent occasion, in speaking on the subject, could not conceal his surprise and his uneasiness at finding that, although the Empire has now been in existence for fifteen months, Louis Napoleon has not succeeded in gaining over any one of the leaders of the ancient parties—any one of those eminent personages whose opinions were in former times law to France, and whose support or opposition could make or unmake cabinets.

"The fact is, that no man of any weight in France—no one whose opinion is worth having—believes in the durability of the present system. Notwithstanding all that has been said to the contrary, France is not disposed to part eternally with her liberty, and to accept a dictatorship as her permanent form of government. There is not a single act of the present government that is not considered by the public at large as a mere temporary expedient which must hereafter be annulled or altered. All the intelligence of the country looks forward to the day as fast approaching when the fear of socialism—that bugbear which was got up by the 'friends of order' for their own purposes, and which has been so effectually turned by Louis Napoleon to his own account—shall have lost its influence."

LETTERS from Constantinople state that the Russian negotiations were still enveloped in mystery. It was, however, known that the united efforts of the representatives of France and England were directed towards a peaceful solution of the difficulty.

THE GOSPEL.

(Continued.)

HAVING previously treated on the different elements of the gospel in the abstract, our design now is to speak of them in their united capacity, as we find them associated in the kingdom of God. As the gospel of the kingdom is the proclamation of the things pertaining to the kingdom, if we can learn what those things are, we shall know what the gospel is. Those things we will first briefly state, and then present some of the evidence which the Bible furnishes to sustain our position. By that infallible testimony we shall prove in the kingdom of God, in the Age to come,

1. That Christ will be King of kings.
2. That the apostles will be joint rulers with Christ.
3. That the immortal saints will be kings and priests under Christ.
4. That the house of Jacob and the Gentiles, in the flesh, will be the subjects over whom Christ will reign.
5. That the territory of the kingdom will embrace the land of Canaan.
6. That the dominion of the kingdom will embrace the whole world.
7. That the capital of the kingdom will be Jerusalem in Palestine.
8. That the law of the kingdom will be the New covenant—which will be righteousness, peace and holiness forever.
9. That the temple which Christ will build, will be filled with greater glory than was in the temple of Solomon.
10. That the worship of this kingdom will be not only of an individual, but also of a national character.
11. That this kingdom will never be destroyed.
12. That it will soon come.

The proclamation of these grand and fundamental elements of the kingdom, constitute, as we conceive, the gospel of the kingdom. But in making these general divisions clear, they must necessarily be separated into several subdivisions, thus—

1. Christ, in order to reign King in Zion, must come again.
2. In order that the saints may reign with Christ, the dead must be raised and with the living be made immortal.
3. That Christ may reign over the house of Jacob and the Gentiles, Judah and Israel must be gathered and reunited in order to again constitute that house, and antichristian and despotic political powers must be destroyed, and the Gentile world be subjected to the government of Christ; the universal King.
4. Before the land of Canaan can become the territory of the kingdom, it must be rescued from the power of the Gentiles, and be restored to its Eden fertility, health and beauty.
5. Before Christ can extend his dominion over the whole world, it must be freed from Gentile rule.

Before the 'beloved city' can be built, the throne of David be restored, and the glorious temple be erected, the mosque of Omar must be removed, and the sanctuary be cleansed, Zion must be redeemed, and Jerusalem purged from its present deep pollution.

7. If Judah and Israel and the Gentiles will be subjects of the kingdom, it will necessarily be a probationary age.
8. If the nations of the earth will be subjected to the righteous and universal law of Christ, there must be righteous officers to execute those laws.
9. If the worship of the world will be uniform and perfect, there must be order, and suitable persons to officiate in that worship.
10. If it will be a probationary age, the Word of the Lord must necessarily go out from Jerusalem, and suitable heralds must be appointed to proclaim it.

11. If, under the personal reign of Christ, any shall refuse to listen to his word, and obey his law, speedy and terrible judgments will be executed on them.

12. In showing the perfection, glory, and universality of the reign of Christ, the restoration of the animal kingdom must necessarily be considered.

Having given this synoptical presentation of the general and fundamental elements of the gospel of the kingdom, we will now proceed to show that each item is abundantly sustained by the plain testimony of the Bible. And,

1. Christ will reign triumphant and universal King, in the Age to come. It may be considered by some, superfluous to offer proof on this proposition,

the truth of which is generally conceded by all Christians. But the wise Author of the Bible has not thus viewed the matter; for he has given a very large amount of evidence in his Word to sustain this fundamental truth, a part of which we will present: It will strengthen the faith of the humble Christian, who is waiting for the return of his long absent Lord and King, to look at that testimony again.

Ps. li. 6. 'Yet have I set my King upon my holy hill of Zion.' The tabernacle or royal palace and throne of David were on Mount Zion. Christ is the legal heir to that throne. Therefore, when the Lord shall give it to him, it will necessarily be located on Mount Zion, where he will reign King of kings and Lord of lords.

Ps. lxxii. 1-11. 'Give the king thy judgment, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment.'

'The mountains shall bring peace to the people, and the little hills, by righteousness.'

'He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.'

'They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass as showers that water the earth.'

'In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.'

'He shall have dominion also from sea to sea, and from the river unto the ends of the earth.'

'They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.'

'The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 'Yea, all kings shall fall down before him: all nations shall serve him.'

That these exceeding great and precious promises will have their fulfillment on this earth, under the reign of Christ, there can be no reasonable doubt; the import of the plain language of the prophecy strictly forbids any other application.

The testimony of Isaiah and David are in perfect harmony with this evidence. Speaking of the future reign of Christ, on the throne of David, Isaiah says, 'The government shall be upon his shoulder . . . upon the throne of David; and upon his kingdom, to order it, and establish it with justice, and judgment, from henceforth, even forever. The ZEAL OF THE LORD OF HOSTS WILL PERFECT THIS.' Isa. ix. 6, 7.

The 'child' and 'son' here promised, has been 'born and given'—and these cheering and undeniable facts, furnish a sure pledge that the same Son will come in his glory, and reign on the throne of David, as really as he came in his humiliation, a 'child born.' We have as good reason for denying the one as the other.

In perfect agreement with the testimony of Isaiah, is the announcement of Gabriel to Mary.—Hear it, and believe. 'Thou shalt bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' Luke i. 31-33. Did Mary 'bring forth a son' who was called 'JESUS'? Was he 'great'? And is he 'the Son of the Highest'? A ready and joyful response in the affirmative, is given by every Christian. Then we ask, why will not the 'Highest' as really fulfil his promise to his well beloved Son, to give to him the throne of David, as he did to Mary that his Son should be born of her? O you mystifiers of God's most precious promises, answer this question in the fear of the 'Highest,' whose immutable word you have made void by your traditions, and by which you will soon be judged!

We will further hear Isaiah on this interesting point. Speaking of the transcendently glorious reign of Christ in Mount Zion, he says, 'Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.' Isa. xxiv. 23. 'So surely as the real Lord of hosts' is meant in this glorious promise, literal Zion and literal Jerusalem are; and the evidence most conclusively proves, that the Lord will literally and most gloriously reign on literal Mount Zion in literal Jerusalem, in the literal land of Palestine, over the literal house of Jacob, and the literal Gentiles on the literal whole earth. Amen.

In speaking of the reign of Christ over Judah and Israel, after they shall be gathered from 'the north country, and from all countries,' to 'their

own land,' Jeremiah gives the following assurance: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.' Jer. xxiii. 5. This is not a figurative, but a literal prediction; consequently, it will most surely have a literal fulfillment in the Age to come, under the reign of Christ.

The prophet Daniel had a clear view of this triumphant reign and glory of Christ, after his coming 'with the clouds of heaven.' Then, says Daniel, 'there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'—Comments on such plain testimony as this, are unnecessary; we therefore give the equally plain evidence on this subject, found in the prophecy of Micah. He says, 'I will make her that halted a remnant, and her that was far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever.' Micah iv. 7. Mark: he is not only to reign, but is to reign 'IN MOUNT ZION'; the same place that has long been 'plowed as a field.' See v. 12.

In the sixth chapter of Zechariah, speaking of Christ as the 'Branch,' the prophet says, 'He shall sit and rule upon his throne; and in the ninth verse of the fourteenth chapter, in foretelling some of the glories of the Age to come, he gives the assurance that in 'that day,' 'the Lord shall be King over all the earth.'

We will now turn to the New Testament and give a few passages that speak directly to this point. 'He shall reign over the house of Jacob forever.' Luke i. 33. 'There shall be a root of Jesse, and he shall rise to reign over the Gentiles; in him shall the Gentiles trust.' Rom. xv. 12. 'For he must reign, till he hath put all enemies under his feet.' 1 Cor. xv. 25. 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.'

Mark: the kingdoms, not of the ethereal regions, nor of the new earth, nor of the Age to come, but of 'this world,' at the sounding of the seventh and last trumpet, the termination of this age, then become the kingdoms of Christ,—he will then come and take the throne of empire, on Mount Zion, at which time the Age to come will begin, and in which he will reign over these subjected kingdoms, King of kings and Lord of lords.

Professed minister of the gospel, what can you do with this overwhelming amount of the plain testimony of the inspired Word? Do you use it to prove that Christ will reign, and at the same time deny that he will reign over the house of Jacob and the Gentiles, and that his throne will be in Mount Zion in Jerusalem? By what authority do you thus handle God's Word? How dare you stand up, professing in his name, to preach his truth, and so dissect and present it as to make it tell an untruth? Fearful work for a finite mortal to be engaged in! We greet you, for your own and the salvation of those whom you teach, to abandon this hazardous work. Throw away your traditions, and believe and fearlessly proclaim ALL of God's immutable Word; ALL of his exceeding great and precious promises. Leave not one jot or tittle of that truth out of your message to a perishing world. It all belongs to the great and golden chain of redemption, or the full proclamation of the gospel. Be not content to exhibit but one of the many precious links of that chain, but hold it up to full view in all its length and divine perfection.—Preach THE WORD, trusting God to take care of you and the consequences, and all will be well in the end. But wo unto that man who shuns to declare the whole counsel of God, or handles his Word deceitfully.

(To be Continued.)

In the British House of Lords, the Jewish Disabilities Bill, was defeated on its second reading. It is probable that it will be brought forward again, as the measure is strongly supported by public opinion. In Prussia an address, signed by over a thousand prominent citizens and headed by the celebrated traveller, Humboldt, had been presented to the king, praying him to confer on the Jews the full rights of citizenship in that kingdom, and of which they have always been deprived. It is said the Government are disposed to act favorably in the matter. Every government in Europe is now, more or less, granting concessions to the ancient people of God, except Russia.

THOUGHTS ON ROM. VIII. 13.

BY EDWARD WHITE—LONDON, ENGLAND.

'For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.'

In these words the apostle presents to our view the two forms of human life, the fleshly and the spiritual, and their respective consequences, Death and Life Eternal. Consider therefore,

1st. What is the exact signification of the phrase 'living after the flesh.' We may be certain that there are two things which the apostle does not mean. He does not intend by this phrase, the occasional sins, infirmities and slips of good men.—No man in the estimation of God is thoroughly sinless; yet in those who shall be saved, there is implanted a victorious principle of moral and spiritual excellence, which, under favorable circumstances, would speedily develop itself as a divine nature triumphant over the last vestiges of evil in the human constitution. Neither does the Apostle intend by this expression 'living after the flesh,' the habit of attending to duties on earth which spring out of fleshly relationships. There are some persons who spend the first half of their lives as if there were no God; and the second half as if there were no God. But the spirit of true religion displays itself, not in the affections of asceticism, nor in the ambition to become an angel before the time. It is a family spirit. It is intended to make good husbands, good wives, good parents, good children, good masters, good servants, good neighbors, good citizens; and if it does not accomplish this, it accomplishes nothing. Men are to be judged according to the deeds done in the body.

'The flesh' is the scriptural term employed to designate the unformed nature of man in its totality. To walk after the flesh is to follow the course of a sinful world. It is to lead a life without God, without prayer, without truth, without self restraint, without love—a life of business without a religious aim, or a life of pleasure without any reference to principle—a life which is a mere struggle for existence and amusement, without grace to enable it now, or glory to crown it hereafter. It is such a life as that which is led by the overwhelming majority of our fellow creatures; whether we regard the victims of grossness and debauchery, or the more refined millions of triflers who people the civilized world. The human nature was formed to be a temple of the Deity—to enshrine the thought of God as the ruling power, as the Jewish temple contained the Shekinah at Jerusalem; and whensoever a human life is spent thus, 'without God in the world,' the residuum is 'flesh,' and its end is to be burned.

2. The Apostle declares what shall be the proper penalty of such a career.—'If ye live after the flesh ye shall die.' In the Greek the expression is peculiarly marked and emphatic—'ye are about to die,' or 'ye are on the point of death.' It is a phrase composed of two verbs, which thus translated in John iv. 47—'and besought Jesus to heal his son, who thus handle God's Word? How dare you stand up, professing in his name, to preach his truth, and so dissect and present it as to make it tell an untruth? Fearful work for a finite mortal to be engaged in! We greet you, for your own and the salvation of those whom you teach, to abandon this hazardous work. Throw away your traditions, and believe and fearlessly proclaim ALL of God's immutable Word; ALL of his exceeding great and precious promises. Leave not one jot or tittle of that truth out of your message to a perishing world. It all belongs to the great and golden chain of redemption, or the full proclamation of the gospel. Be not content to exhibit but one of the many precious links of that chain, but hold it up to full view in all its length and divine perfection.—Preach THE WORD, trusting God to take care of you and the consequences, and all will be well in the end. But wo unto that man who shuns to declare the whole counsel of God, or handles his Word deceitfully.'

'The word passeth away and the lust thereof, but he that doeth the will of God abideth forever.' Ys SHALL DIE! When the messengers of 'Him that was dead and is alive again,' declare that sinful persons shall die, it is not a far-fetched conclusion, but a reverential and honest inference from such a word, that they will literally perish, be slain, be killed with death, be destroyed, body and soul; and it is in vain that men, in the face of such a threatening, flatter themselves with the possession of a natural immortality, or natural deathlessness. No; the Word of God will be fulfilled. The wicked are at the point of death. Christ comes quickly; and when he shall appear, he will execute the judgments of God against an impenitent world—in flaming fire taking vengeance against them that know not God and obey not the gospel of his Son.' If fire be not an instrument of destruction, it must be a fire of a different nature from that well-known element so often spoken of in the Scriptures—'He will burn up the chaff with unquenchable fire.'

Thus has God, the eternal being, duly warned mankind to improve wisely their span of life below. He offers us on one side, an existence in sin, which is 'but for a moment'; on the other, an existence in holy obedience which is of everlasting duration.—

'Behold, I set before you death and life, therefore choose life.'

3. 'If ye through the spirit do mortify the deeds of the body.' Man is helpless without the divine Life giving spirit; but the human agency works out salvation along with the Divine. The stately ship floats on the heaving ocean with her sails set. The winds of heaven supply the motive force; but there is a voluntary navigation below and aloft which spreads the sails and guides the helm. Even thus the Spirit bloweth where it listeth, and furnishes the motive force in the heavenly voyage of the soul; but a voluntary intelligence spreads out the moral faculties to be filled with the Spirit, and yields itself to be impelled by the celestial gale.

The mortification of the animal nature, with its licentious and angry passions, is the great work of the Christian life. The power to accomplish this result must be derived from a positive, not a negative force. The monastic system of cheerless legality attempted this in the middle ages, and failed from want of a positive antagonist power. This is supplied to us by that truth which the Spirit teaches concerning Jesus our Lord. Here is the explosive power of a new affection. Love to God in Christ must cast out sin; and we love him, in consequence of having something to love him for—because he hath first loved us—because he has visited us in our low estate of misery and degradation, with assurances of acceptance in the Beloved.

4th. 'Ye shall live.' United to God by faith and love, the believer becomes as indestructible as God: The Spirit of Truth, of beauty, of holiness, of power, of life, dwelling in him, he cannot perish. His life is carried forward into eternity along with that of the necessary being. Amidst the changes of creation and the confagurations of the universe, the good man in Christ abides secure. His life is beyond the action of the elements, and is destined to the development of an endless life. If all the beams darting from all suns through immensity, represented lines of figures denoting years or centuries, or millenniums of glory, these amazing sums combined or multiplied would form not even a sufficient unit of the arithmetic by which to measure the believer's life. It is something divine—and since divine, incomprehensible to man.—The Christian embodies in his own person all those mysteries of love and life which dwell in God; and it will require eternity for him to understand himself.

Reader! art thou living after the flesh—a momentary, damnable life of sin—a suicidal life to be speedily swallowed up by the devouring fire of Law; or art thou through the Spirit mortifying the deeds of the body, that thou mayest live forever?—*Monier's Expositor.*

BIBLE vs. TRADITION.

A neatly and well executed copy of this work has been kindly sent to us by Elder Storrs, which we shall examine as soon as we can, and give a further notice of the same. We can, however, now speak with much assurance relative to the merits of the work, for we may from a casual glance at its pages, say that it is a very valuable work, and should be extensively circulated as soon as possible. It may be had at this office, and also of Bro. George Storrs, New York. To the last *Examiner* Bro. Storrs thus speaks of this work:

'We have at length got this work so far advanced that it will be ready for delivery in a few days. It has been no small labor to bring it out, even after Bro. Ellis and Read had spent so much time upon it. They have labored without compensation, and so have we thus far; and besides have involved ourselves in a heavy pecuniary responsibility, of which we can only be relieved by immediate sales or donations for that purpose. We hope those who have made pledges will remit immediately; and if all was now paid in that has been pledged it scarcely meets half the expense of publishing the work, without any allowance to either of us who have done the work. We have given some specimens of the book, and hope our friends will take interest enough in it to scatter it quickly and widely. The battle is waxing warmer every month; and the more intelligent of our opponents are making concessions to us which must ultimately bring them entirely off the old ground of endless sin and suffering. We have added to the work of Bro. Ellis and Read, *The Historical Inquiry* by J. Pantom Ham, which we have published in the *Examiner*; making thereby some twenty-four pages additional matter, of very deep interest and importance to those engaged in this controversy; and making the book now contain 312 pages, 12 mo. Price 75 cents. Ten copies will be sent for \$5.00. The freight or postage must be at the expense of the purchaser. The weight, we expect, will be about 16 ounces. None of the work will be put in paper covers.'

Timothy was told, 1 Tim. iii. 6, that a bishop should be 'not a novice; or one newly come to the faith; and verse 10, speaking of the deacons, says, 'Let these also first be proved,' &c.; which will help us to a reason why the apostles did not immediately ordain elders, where a congregation was gathered: there must be time to develop gifts. So Bro. B. must wait, holding the oversight himself, till the church at M. can select from among themselves brethren answering the description for bishops and deacons.

In what, it will be asked, does this rule consist? I answer, not in awaying dominion over the faith of the membership, 2 Cor. i. 24; not in lordship over God's heritage, 1 Pet. v. 3, but in seeing that all walk according to the rule laid down. For example: the church are commanded 'not to forsake the assembling of themselves together,' the bishops must see that this command is obeyed, and in order to that, they must see that meetings are

ORDER OF THE CHURCH OF GOD.

Bro. Mansur—I have been much gratified in reading the article in the *Harbinger* of April 30, from Bro. F. H. Berrieh, on 'The Bible a sufficient creed.' The Bible, as the only creed of Christians, cannot be too much enforced till the darkness of sectarianism is so far dispelled, that every one understands that in becoming a Christian, he submits himself to believe and obey the Bible, and that alone.

I would have been glad if Bro. Berrieh had shown the application of this principle in one point, i. e., have shown what, according to this sufficient creed, constitutes church order. Considering the impression of mind quite prevalent relative to this matter, I fear the work may have a wrong influence—may leave the impression that this 'sufficient rule of faith and practice' leaves the church without any special order.

Will you allow me to show, very briefly, its application on this point? We suppose, then, that Bro. B. has been to the town of M.—preaching the things concerning the kingdom of God, and the name of Jesus Christ; and forty-five men and women have believed and been baptized—have thus become Christians. Now, what is necessary that these converts may stand as the properly organized church of God in M.—? One is ready to reply, Nothing is wanting; they are to go right forward, meeting together regularly, and walking in love; and to prove his assertion, he says, we do not read of Philip's organizing them at Samaria (Acts viii.); nor Peter, at the house of Cornelius (x.); nor Paul, at Philippi (xvi.); nor at Thessalonica (xvii.); nor at Corinth (xix.); (the only instance that comes to mind to meet at another place); rather they appear to have baptized them, as Philip did the eunuch, and left them to go on their way rejoicing; not even 'putting their names on a church book.' This is very true; nevertheless, something is yet wanting, and Bro. B. has not got an apostolic church in proper order till it is done. We will see.

Paul tells Titus, (i. 5,) 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee.' It seems that in Crete there were converts in every city, and Paul commanded Titus, whom he left to set things in order, to ordain elders in each place. From this we reasonably infer that this was the established rule; and this inference becomes positive in finding it in the churches generally. From Acts xiv. 23, we learn that Paul and Barnabas 'ordained elders in every church' on their tour. Chapter xv. speaks of the elders of the church at Jerusalem; and chapter xx., of the elders of the church of Ephesus; Phil. i. 1, speaks of the 'bishops and deacons' at Philippi; and Paul tells both Timothy and Titus what kind of men to ordain as bishops and deacons. Then a church properly organized according to the 'sufficient creed,' must have its ordained bishops and deacons.

What for? What is their office work? The bishops take the oversight—are overseers of the congregation—have the rule. Acts xx. 28; 1 Pet. v. 2; 1 Tim. iii. 4, 5; v. 17; Heb. xiii. 17. Acts vi. 1-6, doubtless, shows the work of the deacons. But an objector to this system of order, replies, elders simply signify seniors, or the more aged.—Very well; then those seniors in every congregation, who possess the qualifications specified in 1 Tim. iii. and Titus i., are to be ordained as bishops and deacons. But it is again objected that ordain simply signifies to appoint. Well, then those seniors in every church possessing the qualifications specified, are to be appointed—some as bishops to oversee—the rule the congregation; and some as deacons, to see to its temporal affairs.

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Poetry.

Original.

The Homes of the Promised Land.

BY H. L. H.

Air—Carrier Dove.

Farewell of earth! I am going home,
And though bright thy scenes may be;
There is nothing in this world of gloom,
That can cast its spell o'er me:
While a pilgrim here I in sadness roam,
I will think of the shining band,
And the many joys I shall share with them,
In the homes of the promised land.

I shall count the days till my Lord's return,
And shall take his people home,
To the long sought rest of the pilgrim band
Whence they never more shall roam.
O what joy shall burst on my raptured sight,
As I see the glorious band!
Who shall greet the saints on the hills of light,
In the homes of the promised land.

I will bear the toils of this weary life,
While a stranger here I stray;
I will bear its scoffs, its tears and strife,
In the hope of that joyful day,
When my raptured heart with delight shall thrill,
As the Lord's own gentle hand
Shall wipe away the last lingering tear,
In the homes of the promised land.

Plymouth, Mass.

Miscellany.

A Dialogue.

THE APOSTLES SHUT OUT OF AN ORTHODOX MEETING HOUSE.

Apostle Peter—Can I get the liberty to preach in your meeting house next Lord's day?

Trustee of the meeting-house—What order of people do you belong to?

P. I am a member of the church of Christ.

T. What branch of the church of Christ?

P. The Lord told me that I was a branch myself; but never said any thing about belonging to branches.

T. What name do you distinguish your church by?

P. I do not claim to have any church of my own. The church of which I am a member, we call 'the church of Christ,' 'household of faith,' &c.

T. Do you think all others are wrong?

P. Most certainly, all others are wrong.

T. Where are you from, sir?

P. From Jerusalem.

T. What is your name?

P. My name is Simon Peter.

T. Was it you that preached baptism for remission of sins on the day of pentecost, and afterwards wrote to your brethren concerning the salvation of Noah and his family in an ark, and said the 'like figure whereunto even baptism doth also now save us'; and at your conference in Jerusalem, asserted that God made choice, that by your mouth the Gentiles should hear the word of the gospel and believe?

P. Yes sir! I wrote and spoke as you say.

T. We cannot let you preach in our church. Your doctrine is dangerous, and we are determined that our children shall not hear it.

P. I am called and sent by Jesus Christ.

T. That cannot be, for our preacher called and sent by the Holy Ghost, and, on last Sabbath, he called your doctrine Campbellism, and said it was of the devil.

P. 'We preach the gospel with the Holy Spirit sent down from heaven, which things the angels desire to look into.'

T. I do not believe in these arguments, and therefore shall dispute with you no longer; but you cannot preach your doctrine in our church.

P. Have not some of your ministers preached this in your churches?

T. Yes. A great many of them have tried to preach it among us; but we have generally put a stop to it by excluding them from the ministry or the church; yet, some of the worst of them have carried off whole churches with their delusions. I say again, sir, you cannot have our house.

Apostle Paul—Can I be permitted to deliver a few discourses in your house?

T. What doctrine do you hold, sir?

P. The doctrine of Christ.

T. We all profess to hold the doctrine of Christ. But how do you hold it, sir?

P. I hold it just as the truth in Jesus; and recommend 'sound speech that cannot be condemned'—sound doctrine?

T. What do you call sound doctrine?

P. 'Speak thou the things that become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women, likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they teach the young women to be sober, to love their husbands, to love their children, to be chaste, keepers at home.' Titus ii. 1-5. This is what I call sound doctrine.

T. These things are well enough, but this is not what I mean by sound doctrine. Do you believe in the 'trine God'?

P. I once saw an altar, with this inscription, in Athens—To the UNKNOWN GOD, but I never heard of a trine God before.

T. You must have traveled very extensively, to have been at Athens—what is your name, sir?

P. My name is Paul.

T. Where was you raised! and in what College was you educated?

P. 'My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most strict sect of our religion, I lived a Pharisee, having been brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering to prison both men and women.' I beseech thee, suffer me to speak unto the people.

T. Are you the man who told in his experience, that Jesus Christ sent a man to you, when under conviction, who said to you, 'arise and be baptized, and wash away thy sins, calling on the name of the Lord'; and afterwards taught that faith comes by hearing and hearing by the word of God; and that there is one faith, and one baptism; and that if a man hath all faith, and yet lacketh charity, he is nothing?

P. I am the very man.

T. Are you the man who ranked sects with murderers and drunkards, (Gal. v. 20, 21), and wrote (Rom. i. 16), that the gospel is the power of God unto salvation to every one that believeth?

P. Yes sir.

T. We have been perplexed with your doctrine for years, and many of our best members, of late, have been led off with them; and we have concluded that we will let no man preach in our church who has changed his religion, and is engaged in teaching these things. I despise a turncoat.

P. 'Am I not an apostle? Have I not seen Jesus Christ our Lord?' 'Spake he not in the words which man's wisdom teacheth, but in the words which the Holy Ghost teacheth; comparing spiritual things with spiritual.'

T. You cannot have our church, sir.

Apostle James—Can I be permitted to preach in your meeting-house next Lord's day?

T. What religion do you believe in?

J. 'Pure religion and undefiled before God the Father.'

T. What do you call pure and undefiled religion?

J. 'To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'

T. We believe that religion is better felt than told.

J. 'But be ye doers of the word, and not hearers only, deceiving your own selves; for if a man be a hearer and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.'

T. We have heard enough about this doing religion, we regard it all as a delusion of the devil. We hold that man is justified by faith alone.

J. 'Was not Abraham, our father, justified by

works, when he had offered his son Isaac upon the altar?

T. That cannot be, for our creed says, 'Wherefore that we are justified by faith alone, is a most wholesome doctrine—and very full of comfort.' This most precious doctrine cannot be given up—no, it shall not be given up.

J. You see then how that by works man is justified, and not by faith only.

T. We care nothing about your works—we know that if a man will pray, that God will give him faith, we know it because we feel it!

J. 'But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing from the Lord.'

T. You cannot preach these infidel doctrines in our church. So I hope I shall be tormented, no more with your applications, for you are all a set of downright infidels; so good by, sirs.

L. H. CHASE.

Adrian, Mich., April 23th, 1853.

LETTER FROM BRO. W. H. JACOBS.

BRO. MARSH:—Although I am personally unaccounted with you, yet I trust we are both one in Christ Jesus, who is made unto us wisdom, righteousness, sanctification and redemption.—It has been my privilege recently to peruse your valuable paper, and have been instructed thereby. The sentiments which it advocates I conceive to be those of Scripture. My object in penning these few lines is to inform you and the readers of your paper that I have recently been led to see and embrace the truth as it is in Jesus. I have been a member of the first Baptist church in this place during the last nine years. During the last year I have served the church in the office of Deacon. I trust that for two or three years past I have been growing in grace and in a knowledge of Jesus Christ my Lord.

In consequence of the loss by death of an only sister about nine months since, I was led to investigate the doctrine of the resurrection. The result of which has been a more perfect understanding of the gospel of salvation than I ever before conceived of. I have found thereby that immortality is only for those who believe in Christ. That such, and only, such have eternal life. That the wicked will be punished with everlasting destruction—that they shall be burned up root and branch.

Upon discovery of these great truths, being desirous of imparting to others a knowledge of the same, I commenced the circulation of tracts, (in the church) setting forth those views, whereupon the church appointed a committee to labor with me. After three lengthy interviews with such committee, I was reported to the church as being guilty of heresy, at a regular meeting of the church, April 19th inst. And without being allowed to put in a defence in my own behalf.

The following resolution was adopted, viz:—

'That Bro. William H. Jacobs be excluded from our fellowship, on the following charges:—

'First—Denying the personality of the Holy Spirit.

'Second—Denying the interminable misery of the wicked.

'Third—Denying the immortality of the soul.'

The unconscious state of the dead was also asserted by me, but was not embraced in the charges against me. I am still endeavoring to sow the seed of the kingdom, and am even now permitted to rejoice over several brethren who have been led to reject the traditions of men, and to embrace the truth. These brethren being connected with the church, will probably be excluded also. I trust the end is not yet.

Yours, in the hope of the speedy coming of Jesus Christ.

WILLIAM H. JACOBS.

Williamsburgh, L. I., N. Y., May 8th, 1853.

The 'American Society for Meliorating the Condition of the Jews,' held a meeting recently in New York, at which the annual report was presented, of which the following is an abstract: The external prosperity of the society has

been greater the past than during any former year. The whole amount of receipts into the Treasury have been about \$13,269.03. The following statistics will show the external progress of the Society during a few years past.

The whole amount of receipts for 1849 were \$3221; in 1850, \$5600; in 1851, \$10,968; in 1852, \$12,634; and in 1853, \$13,269.03.

The Gospel has been preached to the Jewish people throughout the United States during the year more extensively than ever before.

The missionaries have preached to them in the highways, in their dwellings, in their synagogues, and in Christian churches, in fifteen cities, besides in large towns and villages.

There have been employed nine regular missionaries, besides from five to seven colporteurs, all converted Jews.

They have met with a cordial reception by the Jewish people, and their messages of consolation and salvation have commanded respectful attention.

There is evidently a prevailing feeling among the Jewish people in this country that modern Judaism cannot supply their spiritual wants.—They are looking for something more rational and substantial.

The fruits of missionary labor are on the increase. They have been the past double in number over the preceding year. Fourteen Israelites, through the instrumentality of the Society, have publicly professed faith in Christ, and the prospect is that twice this number will follow their example during the next year, for there is now a large number of persons under instructions, many of whom are hopefully converted.

The seventy-nine Israelites who have publicly embraced the Christian religion under our auspices during the three years past, are sustaining a creditable profession in connection with the respective churches to which they belong.

Of the twenty-nine converts mentioned, one is a missionary, two are colporteurs, two are students preparing for the missionary work, and one a missionary teacher. Of the 15,000 or more Jewish converts in the world, about every one in sixty is a preacher of the gospel.

The Board have had no fund appropriated for temporal relief; but by other means, eighteen proselytes have been placed in circumstances where they are obtaining a comfortable livelihood.

Other missionary efforts abroad in Europe have met, during the past year, with their usual success.

There are very few obstacles in the way to preaching the Gospel, distributing Bibles, books and tracts among the Jews in any part of the world.

The new Board of Directors will enter upon their duties with nine regular missionaries, located in New York, Albany, Syracuse, Rochester, Buffalo, Cleveland, Baltimore, Nashville, New Orleans, Charleston, Savannah, Columbia, Hartford, and New Haven. Also, with two regular colporteurs, three students who act as colporteurs, and a general missionary agent.

A good prospect of success, in bringing Israelites to embrace the Christian religion, is before them.—*Roch. Dem.*

GATHERING OF THE JEWS.—Under the head of religious intelligence, in the New York Times, we find the following paragraph:

'On Sunday, 6th ult., eight Jews were baptized at the Jews' Episcopal Church, Palestine Place. It is affirmed that a remarkable change is in progress among the Jews in every country, owing to a manuscript being largely circulated by an influential Rabbi, proving from Scripture that the time has come when the Jews must set about making their preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi.'

Denounce the slanderer.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 492.

ROCHESTER, N. Y., SATURDAY, MAY 28, 1853.

New Series---Vol. IV. No. 50.

Poetry.

Original.

He Sleeps.

BY MRS. A. C. JUDSON.

FOR BRO. AND SR. ADAMS OF MARION, WHOSE RECENT AFFLICTION WAS NOTICED IN A LATE NO. OF THE HARBINGER.

He sleeps—how sweet the thought,
Free from all pain and wo—
No more upon that little cheek
The loving tear will flow.

He sleeps—though it were sad
To lay him there to rest,
Althwart the cloud of sorrow beams
A rainbow promise blest.

He sleeps—but soon the trump
Will rouse him from his bed;
'Twill be but short, his season there,
Among the lowly dead.

Then in the morn all bright
And beautiful he'll arise;
To gladden those fond parents' hearts—
A gem in Paradise!

Rochester, N. Y.

[From Little's Living Age.]

Abide in Me and I in You.

THE SOUL'S ANSWER.

That mystic word of thine, O sovereign Lord!
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to thee.

Abide in me, I pray, and I in Thee,
From this good hour, O leave me never more!
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me—o'ershadow by thy love
Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine, calm and divine.

As some rare perfume in a vase of clay,
Pervades it with a fragrance not its own—
So, when thou dwellest in a mortal soul
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that hand divine;
Dwell thou within it, tune and touch the chords,
'Till every note and string shall answer thine.

Abide in me; there have been moments pure,
When I have seen thy face and felt thy power;
Then ev'lost its grasp, and passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me—and they shall ever be;
I pray thee new fulfil my earnest prayer,
Come and abide in me, and I in thee.

Our Lord's Prophecy--Matt. xxiv., xxv.

BY J. W. BROOKS, OF ENGLAND.

(Continued.)

III. I now proceed to a deeply interesting portion of the subject, which I must treat separately; viz., the signs which are immediately to precede the coming of the Lord.

I shall first turn to Luke's account.—'And there shall be signs in the sun and in the moon and in the stars.' Matthew and Mark inform us what those signs are—'the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven.' To this Luke adds, that there shall be 'upon the earth a distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' Then all three conclude, 'that the powers of heaven shall be shaken.'

The question which first presents itself is, are these signs to be understood figuratively or literally? Some who interpret them literally conceive, that they took place previous to the destruction of Jerusalem: the sun having been darkened at the crucifixion of our Lord; and

various other prodigies having followed, as related by Josephus. But I have already shown, that those prodigies are distinctly spoken of in verse 11 of Luke's Gospel; and further, if they took place previous to the commencement of the tribulation, they cannot be the same with those which are to happen at its termination.

Others make them still future, yet understand them literally; among whom is Mr. Begg. He grounds his views principally on the circumstance, that Luke distinguishes signs on the earth from those in the heavens; (viz.: 'on earth distress of nations, &c.')

Others make them still future, yet understand them literally; among whom is Mr. Begg. He grounds his views principally on the circumstance, that Luke distinguishes signs on the earth from those in the heavens; (viz.: 'on earth distress of nations, &c.')

Secondly, some of the things mentioned are of such ordinary occurrence, in their literal sense, as to render them doubtful tokens as the signs of any particular period. For how frequently is the sun or the moon darkened by an eclipse; (though these bodies cannot both be darkened at the same time, by means of any known agency: which is further against a literal acceptance of the signs;)

But my chief reason for adopting the figurative interpretation is, that these signs occur so frequently in prophecies relating to other kingdoms, and the fulfillment has so decidedly proved them to have been figurative, that the figurative sense becomes as it were the literal one, from its familiarity. I would not say, that there are no passages in the prophets which literally foretell signs in the celestial bodies: I merely contend, that, generally, a figurative sense is intended.

I will instance first Isaiah xlii. 9-13; 'Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, &c.'—Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.'—This passage is quoted by Mr. Begg to support his literal interpretation; yet the first verse introduces it to us as 'the burden (or oracle) concerning Babylon;' and the latter verses declare, that it relates to the conquest of that empire by 'the Medes.' (v. 17.)

Another Scripture which Mr. Begg instances to support his view is Ezekiel xxxii. 7, 8, concerning Egypt, and referred by him to the latter day. 'And when I shall put thee out, I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light: all the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.' But at verse 11 it is declared, that this should be accomplished by 'by the sword of the king of Babylon,' &c., 'who should spoil the pomp of Egypt.' And in chap. xxx. it is also said, 'that the multitude of Egypt should cease by the hand of Nebuchadnezzar king of Babylon'—and at Tehaphnehes also the day should be darkened.' This specification of person and place fixes the fulfillment to the period when Nebuchadnezzar and Tehaphnehes existed.

Isa. xxxiv. seems to refer to the last days; the kingdoms, upon whom the vengeance declared therein is to fall, being called Idumea; though 'the indignation of the Lord is upon all nations and his fury upon all their armies.' (Vs. 2, 5.) 'And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host (the stars) shall fall down, as the leaf falleth from off the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven,' &c. Here the latter clause is evidently a figure, that it at once with me determines the whole passage not to be literal. Several clauses are indeed identical in their phraseology with Rev. xi. 13, 14; where, at the opening of the sixth seal; 'there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind,' and 'the heaven departed as a scroll,' &c. This agreement with a prophecy professedly symbolical appears further to establish the meaning of Isaiah xxxiv.

The antichristian power described in Daniel viii., is also seen by him to wax great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them: expressions which again are manifestly absurd if literally understood.

Some have considered the ready application by Jacob to himself and family of the sun, moon and stars in Joseph's dream, (see Gen. xxxvii. 9, 10,) to be the foundation of this figure; and it is certainly a sufficient ground for it: but then the question arises, How came Jacob acquainted with it? I am inclined to go still farther back, and to believe it was contained in Gen. i. 14, 15:—'And God said, let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for lights,' &c. In this passage all the natural purposes (if I may so speak) for which the sun, moon and stars are created are specified, independent of their being for signs. They are to be for lights, they are to produce the seasons, and to mark periods of time: what other sense remains, connected with the economy of nature, in which they can be as signs? I conclude therefore, that in patriarchal times they were looked upon as significant demonstrations of the 'eternal power and god-head' of Jehovah, of which they continually

testify in all the earth; and that they were also symbols of the gradations, orders and courses, appointed of God in his moral government of the world,—'the sun ruling by day, the moon and stars ruling by night,' and 'one star differing from another star in glory,' as in the world to come. Thus it was, I apprehend, that not only Jacob, but intelligent Jews in subsequent ages, would be equally familiar with the signification of such language in their prophets. Probably Judges v. 20 was thus understood.

2. I proceed to the signification of the signs. As the sun signified in Jacob's case the patriarch himself, or head of the family, so in the political state it is the king, or supreme ruler. I am not aware of any scripture that clearly proves the moon to symbolize the Church, though it is generally so interpreted: unless it be that, as the wife of Jacob was intended by the moon in Joseph's dream, so the church is also frequently compared to a woman betrothed or united in marriage. (Compare Ephes. v. 31, 32 with Rev. xxi. 2 and 9.) It may be presumed in the case of Rachael to signify reflected authority; and as all these symbols must be referred to Christ and his kingdom, as containing their great antitype, so is he the great King or 'Sun of righteousness,' by whom all kings reign; and the Church shines only by an authority and light borrowed from him. The stars, or heavenly host, exclusive of the sun and moon, symbolize princes, magistrates and rulers in church or state, or both, according to the context. Thus when in Isaiah xxiv., it is said, 'that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together (the host and the kings) and shut up in prison,' &c., it is evident that princes and mighty ones are intended.*

The heavens in this symbolical sense will of course mean the whole host of the celestial luminaries—sun, moon, and stars; comprehending political authorities in general, and institutions supported by them. The darkening of these lights signifies the diminution or extinction of the power of those symbolized just as a 'cloudy and dark day' is a figure of a time of wrath or judgment. The following Scriptures will sufficiently prove the correctness of the above interpretation:—Isa. vii. 5; Ezek. xxxii. 7, 8, 12; Rev. viii., and xvi. 10. The shaking of the heavens is only another figure for similar judgments on rulers and kingdoms, even to their extinction. The in Haggai the Lord says: 'I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and them that ride in them, and the horses; and their riders shall come down every one by the sword of his brother.' Haggai ii. 21, 22. In which passage the whole of what follows after the words, 'I will shake the heavens,' appears to be explanatory of them.

It needs no argument to prove, that the prophecy thus explained is fulfilling at the present time. Since the French Revolution we have seen the thrones of the continental kingdoms

*I question if the words 'and the kings of the earth' be not exegetical of the previous sentence; the word *and* having the sense of even. Such explanatory sentences are common in Isaiah and the Psalms, (some instances of which I shall presently offer;) and they are particularly useful in helping to fix the meaning of symbolical and figurative language.

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shaken to their foundations; and a republican spirit is now ready to burst forth, like an eruption of volcanic matter, and overwhelm them all. We have already seen France, and Belgium, Italy, Poland, and other places, affected by the revolutionary spirit; Ireland and our own country are evidently ripe for explosion; Switzerland has been the theater of popular tumults and struggles; Spain and Portugal are likely immediately to be involved in a war, which will provoke a collision of similar revolutionary principles with those of despotism and intolerance. Nor is royalty the only object of present attack; the nobles of every rank are also aimed at. They have been temporarily extinguished in France, and are now seriously menaced again; whilst the indications of hostility against them in our own formerly happy land are too fierce and loud to be mistaken. Still more clearly indicated is the hoarse croak of war against prelates, and against all established churches; and I am fully persuaded that it will ere long be distinctly heard assailing the real ministers of Christ of every denomination. I deem it utterly impossible for any pious minister to be faithful, and to declare the whole counsel of God, and not become odious to a generation which clearly hates every thing in the shape of authority, whether political or ecclesiastical, but especially to be reminded of the word and the authority of Jehovah. Woe to my country, to Europe, to the world!

(To be Continued.)

From the Herald of Kingdom and Age to Come.

The Moslem Empire.

THE Euphrates is the name of the river indicated as the eastern boundary of the land promised to Abraham and his seed, i. e., to the Christ and all, individually and nationally, constitutionally 'one in him.' It is termed by eminence 'The River,' being the most conspicuous politically, of all the Bible rivers, not excepting the Jordan. It was the eastern boundary of the Roman Empire, and for a considerable period before the fall of its Greek Dynasty, the dividing line between it and the Turks. During this time the Catholics, subject to Constantinople and Rome, were in an excessively corrupt state, worshipping demons, and idols of gold and silver, and brass, and stone, and of wood: which can neither see, nor hear, nor walk. This is the language of Scripture as descriptive of the Catholic adoration of saints and images west of the Euphrates. The Turks despised it, and rightly designated the Greeks and Italians as 'idolaters.' The Turks were ferocious, but more rational in their creed, adopting, by one article of the unity of God, and the Divine mission of Mahomet. There can be no doubt that both they and their predecessors, the Saracens, were the sword of God upon the idolaters of the eastern Roman empire. The Saracens 'tormented' its citizens; while the Turks extinguished their independence and abolished their sovereignty, or, in Scripture style, 'slew the third part of men.' Beyond the limits of this third part they were never able permanently to establish their dominion. They made incursions upon their Pagan neighbors, even to the gates of Vienna, and afflicted upon them terrible vengeance; but, said the scripture, 'They repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.' The Papists still continued to murder the saints, slaying with indiscriminate massacre, men and women, and their undefending offspring. The incantations, adultery, and thievery of the priests were unmitigated. The judgment of God made no salutary impression upon them, so that what they were at the fall of Constantinople they continue at this day. 'They repented not of their works.'

The Turks were a much more honest, dignified, and spiritual people than the Catholics, Greek or Latin; for it is more, far more, spiritual to believe in only one God, than to adore thousands of dead men and women, and to receive with implicit faith the absurd fables of the Romish priesthood. The Turks were ignorant

and barbarous; but the Catholics were ignorant and excessively vicious: hence God appointed the barbarous to chastise the criminal. The Turks were, therefore, his messengers, or 'angels'—*aggeloi*—apocalyptically; whom he sent against the Greco-Roman empire to extinguish it in a third of its extent. There were 'four' sultanies of them, whose people for an appointed time were limited to the east bank of the Euphrates. This is expressed by the words, 'the four angels confined by the great river Euphrates.' Rev. ix. 14. It was the western confine of the Moslem empire, whose capital was at Bagdad, where Togrul Beg was inaugurated its secular chief Dzoulcad 10th, A. H., 449, corresponding to Jan. 18, 1057. The forces of the empire, which were chiefly cavalry, continued within their bounds till April 29, 1063, when Alp Arslan, 'the Valiant Lion,' with a great army crossed the Euphrates, and invaded the Roman empire. This was the commencement of the sounding of the sixth trumpet, or that of the Second Woe; and is signalized in the prophecy by the command, 'Loose the Four Angels which are confined by the great river Euphrates.'

Prophetic arithmetic is corrected by time and its peculiar events. The loosing of the Turks against the object of their vengeance, has generally been fixed at the taking of Constantinople, May 29, 1453; and their preparation consequently as expiring with the recovery of that city out of their hands, 'an hour, a day, a month, and a year' afterwards. Upon this hypothesis, Constantinople ought to have fallen on June 29, 1844. But it did not: therefore the preparation cannot have referred to the interval between May 29, 1453 and June 29, 1844; consequently the loosing must have belonged to a former epoch. It is remarkable, however, that Moslem religious despotism was enthroned in Constantinople, May 29, 1453, and in 391 years and 39 days after, or June 29, 1844, religious liberty was restored there, at the instance of England, France, and Russia. This was a shadow of coming events; but not the loosing of the text.

On reference to the original, I perceive that the loosing, and not the preparation, was for 391 years and 30 days. The words *elutheesan hoitessares angelot hoit eetoimammenoi teen looran*, &c.—that is, 'the four prepared angels were loosed for an hour,' &c. The preparation of the 'angels' preceded their loosing; and consisted in the organization of the Moslem empire under Togrul Beg. Six years afterwards the loosing was decreed by a successor, Alp Arslan, the renowned. The binding of the Turks, or Moslems being the restriction of their Empire to the Euphrates; the loosing of them for a period consisted in their advancing their dominion westward until the time indicated should expire, when they would be confined, bound, or restricted, to a new western frontier. They may, therefore, be said to be bound at this time by the Danube and the Save, beyond which their dominion does not extend; but not by the Euphrates, because it stretches beyond.

This period of their advance into the Roman empire was 'for an hour, a day, a month, and a time.' At the end of this the extinction of the third part of that dominion would be effected.—This implied the capture of Constantinople, because until that was accomplished the third part was not slain; for that city is the throne of the third part. I see no reason to question the accuracy of the conclusion arrived at respecting the above symbol being equal to 391 years and 30 days. An *eniatos* is that which returns upon itself; *elos* is a year. I have rendered the former *eniatos*, by 'a time,' or revolution. A month of this revolution of time would be a twelfth part; a day, a three hundred and sixtieth part; and an hour, the twelfth part of this. Now, the career of the Moslems shows that the revolution, or 'time,' could not have been less than 360 years, because their empire continued to advance. This being the greatest whole number, the month, day, and hour, are fractions of it; so that the statement will stand thus:

A Time,	360 years.
A Month, or twelfth of a time,	30 "
A Day, or a three hundred and sixtieth of a Time,	1 "
An hour, or a twelfth of a day	" 30 days.

391 years 30 days.

History confirms the accuracy of this computation. Alp Arslan, as I have said, invaded the Catholic empire A. D. 1063. He and his successors continued their encroachments during 391 years and 30 days, which bring us to the complete overthrow of the third part dominion, in 1453-4, which includes the capture of Constantinople, by Mahmoud II. With the fall of the Greek Empire, the progress of the Moslems stayed, and their loosing accomplished. They were a river overflowing its banks, and sweeping every thing before it, until it attained its highest level. What name, then, could more fully designate this Moslem inundation than 'Euphrates,' the former boundary of their empire, and arising in the territory they now possess? None. Their power and dominion are therefore styled 'the great river Euphrates,' whose subsidence within its banks is the result of the outpouring of the sixth vial.

The second woe-trumpet period ended with the ascription of 'glory to the God of heaven,' by the French nation, which abolished the Catholic superstition, Nov. 10, 1793; proclaimed justice and integrity the order of the day, March 22, 1794; acknowledged the existence of the Supreme Being, May 7; and celebrated a festival to his honor and glory, June 8th, of the same year: so that the conquest of the Eastern empire by the monotheist Moslems, and their wars upon 'the Holy Roman Empire' of the West, together with the terrible, but righteous, severity of the Robespierriens upon the king, nobles, and priests of France, the murderers of God's saints by thousands, were judgments upon the Paganized Catholics, of the Beast and Dragon territories, that extorted glory to the God of heaven in the very temples of the guardian demons themselves. The churches, dedicated to dead men's ghosts, were converted into Mosques; and a rational recognition of the one God; for the Moslems and Republicans of France were, in fact, brethren in respect of the unity of God, and a hatred of the Catholic idolatry of Rome.

The Holy Roman or Papal Empire was then between two destroyers, or swords of God; the Moslems on the southeast, and the French Republicans on the north and west. Belgium, Catholic Germany, Italy, and the Spanish peninsula, 'repented not of their deeds.' Vengeance, therefore, having been duly executed on the incorrigible in France, the lower orders, or mob, in fact, being raised to power, became the messengers or apocalyptic 'angels' of the first, third, fourth, and fifth vials, to slay multitudes of the blasphemous of the Beast's kingdom. Napoleon, a man of the people, a mere upstart, or *parvenu*, without any sovereign or aristocratic alliances, became the military chief of the republicans—a tyrant, indeed, but necessarily so, considering the work of death it was his mission to execute. He gave the slayers of God's saints and prophets 'blood to drink'; he scorched them with fire; and filled their kingdom with darkness. Still 'they blasphemed the name of God which had power over the plagues; and repented not to give him glory.' This was the moral condition in which the cessation of war left the Beast territory in 1815.—France had returned to its old idolatry, whose Catholicism seemed to be more firmly established than ever, the sword of Russia being thrown into the scale on the side of the devils and the idols. Rev. ix. 20.

But 'judgment' is to be 'given to the Saints,' who shall not only 'punish the goats,' but make all nations repent of their deeds, and give glory to the God of heaven. To bring about this crisis, which involves the annihilation of Greek and Italian Catholic idolatry, it is necessary to 'dry up the water of the great river Euphrates'—that is, to abolish the Moslem empire. So long as this continues to occupy the throne and

territory of the Dragon, the Gentiles cannot assemble themselves, and come up to the valley of Jehoshaphat, to encounter Jehovah's Mighty Ones, that these may plead with them there for his people; and his heritage Israel, whom they have scattered among the nations, and parted His land. Joel iii. 11, 12, 2. So long as the Moslem rules in Constantinople, and the rights of conquest over Palestine are respected by powers stronger than he, 'the hour of judgment' cannot be struck. It is the end, therefore, of the sixth vial, to open the way for the nations of the sea and land Beast dominions, to go up to Jerusalem, to encounter—they know not what—a terrible overthrow by the King of Israel entering upon the possession of his Holy City.

But there must be something in connection with that city to allure them on against her.—This something is at this very time in its formative state. The absurd superstition of the Greeks and Latins in respect to the Holy Places at Jerusalem, is the embryo being developed by France and Russia into the giant Nebuchadnezzar saw in his dream. France championizes the Latin idolatry of the West; and Russia, the Greek idolatry of the East. In this question, France appears to supplant Austria, the confidential and intimate ally of Rome. But Austria is too near a neighbor, and too dependent upon Russia, to antagonize Russia on 'the Eastern question.'—Providence has, therefore, raised up a horn in Paris, whose policy shall accomplish that which the neutralizing influence of Russia prevents Austria from undertaking in favor of its own idolatry. Austria can leave the championship of Papal interests in Jerusalem to Napoleon III., without jealousy, being promised important acquisitions of Moslem territory, and being pretty sure that when the time comes, the combined forces of Russia, Austria, and the kingdoms of the West, will be able and willing to destroy the French empire, and to reduce France again to the state of a Bourbon monarchy.

The policy of France—the Frog Power—has created the embarrassment about the Holy Places in Jerusalem. It has obtained a decree for the Latin idolatry, which gives great offence to Nicholas of Russia, the Head of the Greek superstition; and has caused him to send a very threatening and imposing embassy to Constantinople, in behalf of the interests of his Church. The poor Sultan is thus placed in the utmost perplexity. If he yield to the imperiousness of Russia, he will offend France; and if he remain firm to the Latin interests, he will offend Russia, and Austria, its ally, between whom all rivalry is abandoned. But as these two powers are known to covet possession of Turkey itself, this may determine the Sultan to throw himself upon the protection of France and England, and so bring on war, unless it can be staved off for the present by these powers abandoning Turkey to its fate, and agreeing with Russia and Austria to divide the spoil; England taking Egypt, Syria and Palestine; France, Morocco; Russia, Moldavia, Wallachia, Bulgaria, Thrace, Constantinople, and Asia Minor; and Austria, Bosnia, Servia, Albania, and Macedonia. This arrangement would open a way for a more active settlement of Palestine by the Jews under British protection, with some provisional arrangement respecting the Holy Places; for whatever is done can only be provisional. The Eastern Question cannot be settled by the powers of the world.—None can solve it but 'the Man at Jehovah's right hand, whom he hath made strong for himself.' It will, therefore, always be a cause of embarrassment, and, at length, of ruin, to the powers that burden themselves with it. But, it is hardly probable that this provisional arrangement can be effected without war. The Moslem will scarcely surrender his throne and territory without a struggle; and in that event, France and England will certainly not be inactive spectators of the drying up of the dominion of the Ottoman over the territories I have named.

The mission of the sixth angel to the accomplishment of these events is thus expressed:—'And he poured out his vial upon the great river Euphrates; and the water thereof was dried up, to the end that the way of the kings of the earth might be prepared.' The agency in the preparation of this way, now manifestly at work, is then described in the next verse in the following words: 'And I saw three unclean spirits, resembling frogs, issuing from the mouth of the Dragon, and from the mouth of the Beast, and from the mouth of the False Prophet: for they are the spirits of demons, manifesting signs, which go forth to the kings of the earth, and of the whole habitable to assemble them to the war of that great day of God the Almighty.' It is easily discerned by those who observe the course of events, that the present situation of affairs is referable to French policy at Constantinople.—It has involved the Moslem government in a dilemma from which it does not know how to deliver itself. The Moslem policy is therefore the creation of the French power, and hence resembling, or bearing the impression of, the frog-spirit. As I have often said before, the mission of the Frog-power is to create an *imbroglio*, which shall necessitate the unheating of the sword by way of preparation for the end. That end is declared in the reason assigned for the drying up of the Euphratean dominion—that the way of the kings of the risings of the sun may be prepared; that is, that the crisis may be formed in which Christ and his saints shall appear as unexpectedly as a thief in the night: for in the next verse he says, 'Behold I come as a thief'; that is, to take part with my associate kings in the war of that great day of God the Almighty.—The signs being manifest by the Frog-generated policy of Austria, Turkey and the Pope, in its bearing upon Russia, England, Prussia, &c., are the signs of the times manifesting for the benefit of those who understand and believe the word of the kingdom. 'The wise shall understand, but none of the wicked shall.' Let the faithful then 'watch,' for when the war against the Moslem breaks forth to the complete evaporation of his dominion, it comes as a storm from the north, sounding in the expectant's ear, 'Behold, I come as a thief!—Blessed is he that watches, and keeps his garments.' Russia's mission is to subvert the Ottoman dominion; and to lead the Catholic idolaters of the East and West, who repent not of their deeds, against Jerusalem; that they may there receive an overthrow from 'the kings of the east,' which shall inaugurate that judgment which shall sit when the books shall be opened, and the time comes for the saints to possess themselves of the kingdom under the whole heaven. For 'the king of the north shall come against him (the Moslem) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over. He shall enter also into the glorious land (Palestine), and many countries shall be overthrown; and the land of Egypt shall not escape.' Dan. xi. 40-42. Such is the crisis the Frogs are creating for the world; and such is the beginning of the solution of the vexed question of the East.

as certain, and draws attention to a very curious memoir recently published in the *Augsburg Gazette*, although written so long ago as February, 1850, three years back. Whatever may be the authorship of the paper, it evidently speaks Austrian sentiments, and, as our French contemporary remarks, it casts no untimely light on the recent movements of Francis Joseph in Turkey.

'The memoir represents that the circumstances have changed with Turkey since 1815, and even since 1840-1, when it was the joint resolution of Europe that Turkey should be maintained. The victory of Austrian and Russian arms in Hungary has altered the relations of races, and has established the predominance of the Slaves. The revolutionists in 1848, contemplated a federation, under German and Magyar influences, which should open the path of commerce to the Black Sea; but the same end can now be better attained by a readjustment which shall elevate the Slaves of Turkey to their true position. The population of Turkey comprises 11,500,000 Christians, (with a very slight admixture of Jews, and 2,900,000 Mussulmans. The status quo is no longer maintainable. Of the Christian territory, Austria and Russia are the 'heirs'; and while Serbia and Macedonia may go to Austria, with Salonica, the rest may fall to Russia, with Constantinople and the Dardanelles. Such are the views put forth in the Austrian Memoir; and a magnificent scheme of railways and colonization is sketched out, which shall render this region a mine of wealth for Austria and Russia, and for commerce in general. The coincidence of this memoir with the actual proceedings of Turkey, its publication in the *Augsburg Gazette*, and the suggestion that Austria and Russia, ceasing their rivalry, should divide that which each can prevent the other from taking to itself entirely, impart to this note a special interest at the present day.

'The *Journal des Debats* remarks the air of 'discouragement' which characterized Lord John Russell's speech last week in reply to Lord Dudley Stuart's question. In 1840, England took arms to reduce Mohammed Ali, in order to sustain the Porte, and was all fire to defend 'the integrity of the Ottoman Empire'; even in 1850, when the Sultan was menaced by Austria and Russia, an English fleet advanced into the Dardanelles to defend him, violating a treaty for the purpose; but now, says our Parisian contemporary, that article of faith has become no more than a question of time, and Lord John Russell guarantees the duration of peace only for a little while.

'Thus in Vienna, in Paris, and in London, the extinction of the Ottoman Empire is set down as an event to be anticipated at no distant date; but as the Parisian writer says, the 'annexation' of Constantinople is an European question, and all precedents since 1815—Greece, Belgium, the Danish succession, &c.—dictate the rule, that such new dispositions must be effected by the joint consent of all Europe.

'In form this last avowal is correct; in spirit and true force it presents but half the truth.

'It is true, as the note represents, that 20,000 men stationed at the Bosphorus could better sustain the power of Russia in Southern Europe than 100,000 on the mouth of the Danube; it is not less true that the same effective guard could close the Dardanelles against European trade, cut off England and her 8,000,000 of commerce from Trebisond, and destroy the commerce that a million of pushing Greeks are carrying on as our middlemen—taking our goods and supplying us with grain. Austria, who must play second to Russia, may find it compatible with her judgment to give the South-eastern gate of Europe to Russia, who already possesses the North-eastern; but how would Western Europe consent? Already Russia is intriguing to 'annex' Sweden and Norway, and to reduce Denmark to the position of a vassal, thus gaining the North-western gate; her next step would be to aim at the Pillars of Hercules, and to strive for possession of the fourth gate. But even short of that,

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she would, not long hence, have it in her power to give or to withhold from Western Europe, the trade of the Baltic and of the Euxine, making the ports of Northern Germany await her pleasure, and holding the keys of the great granaries of Europe, from Danzig to Odessa.'—*The Leader*.

The River of Egypt.

THE promise made to Abraham at Mamre, was in the following terms: 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.' The question turns on the meaning of the words, 'the river of Egypt.'

If that river be the same as Sihor, referred to by the prophets Isaiah and Jeremiah, which appears to me almost certain, we are necessarily left to the conclusion that it was a perennial stream passing through a rich agricultural country, and probably navigable. Isaiah speaks of the 'seed of Sihor,' and the 'harvest of the river,' as forming an important part of the revenue of Tyre; and Jeremiah places Sihor, precisely in the same position in reference to Egypt, as the Euphrates in reference to Assyria; treating them both apparently as border streams.

There are three suppositions respecting this river. The first is, that it is the same with the rivulet which runs into the sea near Dair, a few miles to the south of Gaza; that it is the 'Torrens Egypti,' or torrent of Egypt, which passes about a mile to the north-east of El Arish, and separates the desert from incipient vegetation; the third, that it was the Pelusiac branch of the Nile. The language of Isaiah certainly seems too magnificent for so small a stream as that of Gaza, though that stream traverses an agricultural region. It is clearly inapplicable to the El Arish torrent; while the descriptions of both the prophets correspond most accurately with the Pelusiac branch of the Nile.

In confirmation of this being the intended boundary of Palestine, there is no reason to believe that from the earliest times, down to the subversion of the native Egyptian dynasties, Pelusium was the frontier town of Egypt. A few centuries later, it appears that Ptolemy I., carried the Egyptian frontier across the desert, and built Rhinocolura in the vicinity of El Arish. Very soon, however, we find the frontier again receding to its own locality, with the addition only of the Mons. Cassius, a little to the eastward, which was occupied by a garrison of Egyptian Jews. And thus the matter seems to have rested in Roman times.

Again, we find from Josephus, that so far back as the time of Nebuchadnezzar, the frontier of Syria, that is of Palestine, was held to extend across the desert to Pelusium. Though as Pliny fixes the Arabian or Idumean frontier at Ostracina in his time, it may be presumed that Palestine had then receded to Rhinocolura.—Now, whatever title belonged to Palestine in the age of Abraham, was certainly transferred to that Patriarch; and as history leads to the probability that the Pelusiac branch of the Nile was the boundary between Palestine and Egypt in his day, this certainly aids the conclusion in favor of that river.

Again, so far as the promise itself can be gathered from the actual extension of the Hebrew Territory, Solomon's conquest of the territory of the Idumeans and Amalekites, tends further to show that the Nile was the boundary line.

On the other hand, the Gaza stream is so nearly parallel with Beersheba, that taken in connexion with the common scripture expression, from 'Dan to Beersheba,' we might almost be tempted, except for the flowing language of Isaiah, to fix the Sihor here; though an important objection would still remain, in the fact that a considerable tract of fertile country lies to the south of the rivulet.

It would appear, however, that in different ages the intervening desert was regarded by both parties as disputed and border ground: each nation claiming or abandoning it in turn, and

whether the title of Abraham extended to the Nile, which seems to me most probable, or fell somewhere short of it, Palestine must always have been partially held to begin where the desert ended, and consequently in the neighborhood of El Arish.

The 'Torrens Egypti,' we may further conclude, came to be considered the boundary of Palestine in Roman times, when the 'several provinces of the empire were adjusted, and the district beyond that torrent was definitely assigned to the Idumean or Arabian tribes.—*Bel-dam's Recollections of Italy and the East*, vol. 1. pp. 342-345.

The Throne of Solomon.

THE following account of a remarkable piece of mechanism is taken from a Persian manuscript, called 'The History of Jerusalem.' It purports to be a description of the Throne of King Solomon, and if the details are correctly given, it undoubtedly surpasses any specimen of mechanism produced in modern times, notwithstanding the wonderful inventions which have taken place in every branch of science:—

'The sides of it were of pure gold, the feet of emeralds and rubies, intermixed with pearls, each of which was as big as an ostrich egg.—The throne had seven steps; on each side were delineated orchards full of trees, the branches of which were composed of precious stones, representing fruit—ripe and unripe; on the tops of the trees were to be seen figures of beautiful plumaged birds, particularly the peacock, the stork, and the kurgas. All these birds were hollowed within artificially, so as occasionally to utter a thousand melodious notes, such as the ear of mortals never heard. On the first were delineated vine branches, having bunches of grapes, composed of various sorts of precious stones, fashioned in such a manner as to represent the different colors of purple, violet, green and red, so as to render the appearance of a real fruit. On the second step, on each side of the throne, were two lions, of terrible aspect, as large as life, and formed of cast gold. The nature of this remarkable throne was such, that when Solomon placed his foot on the first step, the birds spread forth their wings, and made a fluttering noise in the air. On his touching the second step, the two lions expanded their claws.—On his reaching the third step, the whole assembly of demons and faeries and men repeated the praises of the deity. When he arrived at the fourth step, voices were heard addressing him in the following manner:—'Son of David be thankful for the blessings the Almighty has bestowed upon you.' The same was repeated on his reaching the fifth step. On his touching the sixth, all the children of Israel joined them; and on his arrival at the seventh, all the throne, birds and animals, became in motion, and ceased not until he had placed himself on a royal seat, when the birds, lions, and other animals, by several springs, discharged a shower of the most precious perfumes on Solomon; after which, two precious perfumes descended, placed the golden crown upon his head, bore the throne was a column of burnished gold on the top of which was a golden dove, which held in its beak a volute bound in silver. In this book were written the Psalms of David; and the dove having presented the book to the king, he read aloud a portion of it to the children of Israel. It is further related, that the lions, on the approach of wicked persons to the throne, were wont to set up a terrible roaring, and to lash their tails with violence, and the assembly also of demons and genii to utter horrid cries, so that, for fear of them, no person dared be guilty of a falsehood, but confessed their crimes. Such was the throne of Solomon, the son of David.'

If a man deliberately violates his finest sense of rectitude, he inflicts an irreparable wound upon his moral nature, and, as it were, poisons the fountains of his energies.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MAY 28, 1863.

Donations:

TO AID IN FREEING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUING IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited to accomplish these objects.

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E. Thacher 2.00

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

It has been decided by the Church in this city to hold a Conference, commencing Thursday evening June 2, and hold over the ensuing Sabbath. In behalf of the Church we give a cordial and general invitation to ministers and brethren in all parts of our widely-extended country and Canada to attend. They will be freely entertained by their brethren and friends here, but we cannot promise to meet the traveling expenses of brethren as we usually have done on similar occasions, and would again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to enable their worthy ministers to attend this Conference. They should not be deprived of the privilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this matter?

The Conferences which we have enjoyed in this city for a few years past, have been very harmonious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let there be a general attendance, and may the counsel of God guide all the acts of the meeting.

Dr. John Thomas, editor of *The Herald of the Kingdom* and *Age to Come* is expected to commence a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this engagement, the time for holding our Conference was selected, presuming that such an arrangement would be both agreeable and beneficial to Dr. Thomas and those from abroad who may desire to hear him.

THE GOSPEL.

(Continued.)

II. *The Apostles will be joint rulers with Christ in the Kingdom.*

Though Christ will be endowed with wisdom and possess power adequate to the great work of ruling the world in righteousness, it is reasonable to conclude that he will call to his aid subordinate rulers. All analogy drawn from the dispensations of God justifies this conclusion; subordinate agents have uniformly been employed in accomplishing God's purposes. Therefore, we may reasonably infer that he will govern the kingdom by the agency of his *co-rulers* and the immortal saints. The Scriptures also clearly sustain this sentiment. Speaking of that age, the most glowing language, God by the mouth of the prophet Isaiah, says: "I will also make thy *co-rulers* peace, and thine *co-rulers* righteousness." Isa. ix. 17. "Officers" and "executors" clearly imply a plurality of rulers in the kingdom of which the prophet speaks. Isa. xxxiii. 1 sheds clearer light on the subject; it reads: "Behold a king shall reign in righteousness, and princes shall rule in judgment." From this prediction it is evident that persons whom a prophet calls "princes" will be rulers under the reign of Christ. Those princes we understand will be the twelve apostles of Christ. In speaking of his reign, the apostle Peter, in his epistle, gives him the following cheering assurance: "Verily I say unto you that ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew xix. 28. This very precious promise was renewed to the apostles at the last supper of Christ with them before his crucifixion. At that solemn hour he said unto them—"Ye are they which have continued with me in my temptation; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

This evidence most conclusively proves that the position will be exalted to high and important sta-

tions in the kingdom of Christ, and be very intimately associated with him in the administration of his righteous laws. The plain import of the Savior's words here will admit of no other meaning. They sustain this conclusion as clearly as the doctrine that Christ will come again in glory.

III. But the apostles will not enjoy the exclusive privilege of being subordinate rulers in the kingdom of Christ, for all the saints who will be found worthy of immortality at the coming of their long absent Lord, will be exalted to this high privilege in the kingdom of God. Though all will be under willing and joyful subjection to Christ, yet in the order of his kingdom, instead of being classed among the ruled, they are ranked with those whose office it will be to rule: they are to 'reign with Christ over the house of Jacob' and 'the Gentiles.' They, like their Lord, will be immortal, while those over whom they will reign, will be in their mortal state. The Psalmist has spoken in the following exalted strains on this subject:

"Praise ye the Lord, sing unto the Lord a new song, and his praise in the congregation of saints."

"Let Israel rejoice in him that made him: let the children of Zion be joyful in their King."

"Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp."

"For the Lord taketh pleasure in his people: he will beautify the meek with salvation."

"Let the saints be joyful in glory: let them sing aloud upon their beds."

"Let the high praises of God be in their mouth, and a two-edged sword in their hand;"

"To execute vengeance upon the heathen, and punishment upon the people;"

"To bind their kings with chains, and their nobles with fetters of iron;"

"To execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

As this prophecy will have its fulfillment when 'the children of Zion' will be 'joyful in their kings,' and the 'saints' will be 'joyful in glory'; it must necessarily be under the reign of Christ, when 'all the saints' will have the honor of taking a part in executing the law of their king, over the heathen, or Gentiles. Certainly no such honor or power has yet been conferred upon them, for they have been oppressed and trodden down by the Gentiles who will thus continue their despotic rule until the mighty King of Zion shall come and subject them to his power. Then the scene will be changed; 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Dan. vii. 27. The joint possession of the kingdom by Christ and the people of the saints, and their rule over all dominions, are clearly promised here. The saints have never been thus in authority. Therefore this prophecy must have a future fulfillment, which evidently will be in the future age, after Christ shall come 'with the clouds of heaven,' and 'dominion and glory and a kingdom' shall be given to him: 'that all people, nations and languages may serve and obey him.' Verse 13, 14.

This doctrine of the reign of the immortal saints over the nations in the flesh, after the return to the earth of the Lord, is clearly recognized in the parable of the Nobleman, recorded in Luke xix. The nobleman is represented as going into a far country, to receive for himself a kingdom, and to return. His servants who were faithful to their lord in his absence, are represented on his return as having received by him, as a reward of their services, authority over ten and five cities in his kingdom. Christ is the Nobleman. He has gone into heaven. On his return, to set up the kingdom of God on the earth, he will exalt his faithful servants to their respective stations in the government of that kingdom. This is reasonable, and presents a high motive to the tried and suffering Christian; to be true to his profession, in the absence of his Lord. Speaking after the manner of men, the child of God, in this life, is a candidate for an office in the kingdom. If he shall be found worthy, on the organization of that kingdom, he will be chosen to that office: having been 'faithful over a few things,' he will be made 'ruler over many.' Matt. xxv. 21, 23. But if unfaithful, he will be excluded from the kingdom. Verse 30.

I Cor. vi. 1-3. 'Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? Mark, the antithesis of 'this life' must be that life which is to come. Therefore the argument is, the saints should judge in small matters of difference between them in 'this life,' because they are destined in the life to come, to be exalted to the high honor of judging the world! The legitimate conclusion is, if in the life to come, the immortal saints will take part with Christ in judging the world, there will be a world, or a people besides the saints to be judged or governed.

The saints are joint heirs with Christ; and as he is to judge or reign over the world in righteousness, (Acts xvii. 31), they will take part in that reign; hence the revelation says—"They lived and reigned with Christ a thousand years"—they shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. xx. 4, 6), and 'WE SHALL REIGN ON THE EARTH.' Rev. v. 10. How marked the contrast between their present and future condition. Now death holds dominion over a large portion of them, while the residue are scattered and oppressed, subject to affliction and liable to fall under the ruthless hand of death at any moment; but then death will be destroyed, the grave will be swallowed up in victory; they will be made immortal to take part with Christ in reigning over the world. Therefore be encouraged ye afflicted disciples of Christ to faint not under your trials, but endure unto the end; for we have the sweet assurance that 'if we suffer, we shall also reign with him.' 2 Tim. ii. 12.

In view of this great amount of plain and inspired testimony, we seriously ask, why should any one doubt the most literal fulfillment of these exceeding great and precious promises to the saints? Is it unjust in them to ask for the government of this world under their wise and righteous King? No, verily; for strict and long forbearing justice loudly calls for a change in the administration of the government of this world from the hands of wicked and perverse men to the hands of the righteous. Is it unreasonable to expect that so great a work will ever be brought about? No; for the Omnipotent God, who has promised to accomplish it, will be faithful to his Word. Though Christ, the King, is absent, he will return and take the seat of empire on Mount Zion, though the greater portion of his associate rulers sleep in death, they will be raised to life, and with those who shall not see death, take possession of the kingdom; though mighty emperors, kings and rulers now have dominion over the world, their power will be broken, their pride will be humbled, and their kingdoms will be subjected to the potent, yet righteous reign of Christ and his saints. And although to the mind unenlightened by the light of prophecy, this change may seem doubtful, or far in the future—nevertheless it will soon be witnessed. The sun of Gentile rule is rapidly sinking in everlasting darkness, and the day of the saints' redemption will speedily dawn. In a word, the kingdom of God is near! therefore lift up your heads and rejoice, you who are his heirs.

THE CONFERENCE shortly to be held in this city we humbly trust will prove a special blessing to the cause of truth. Let all, without distinction of name or sentiment, attend who can. The object of the meeting, as we understand it, is not to build up or put down any specific sectarian paper, sect, person or party—but to advance the cause of the Bible. All who love that cause, will be treated as brethren by the members of the Conference. It is not appointed for the exclusive benefit of any specific number of churches, or extent of territory—but for all, far and near, who love the appearing of the Lord, and who may feel disposed to attend. It is not designed to be a delegated conference; still if any church wishes to be represented in it by a delegation, delegates may be sent who will enjoy equal privileges with others who may come voluntarily. In a word, our conference, we venture to say, will partake of the lovely character of our like previous meetings in this and other cities. They have been emphatically union conferences. Therefore let all who can, who love the cause of Bible union, attend this conference.

Bro. J. B. Cook preached to the Church in this city last Sunday. He has been absent for two Sabbaths previous at Danville and Orangeport. At the latter place quite an interest is manifest among the people on the things pertaining to the kingdom. Some have professed faith in Christ, and put him on by baptism. Elder Cook expects to spend the next Sabbath in that place.

Good men are the salt of the earth, and their deeds live after them.

A SPECIAL REQUEST.—By incessant toil and the strictest economy on our part, with the kind aid of our friends, and the blessing of God, we have succeeded in our endeavors to continue the publication of the Truth through the agency of the Harbinger, as to be enabled to say that the next volume will be published on new type, which, by the kindness of Bro. R. Oliphant of Oswego, N. Y., we have obtained on credit. Could we pay down there would be a discount of ten per cent. And now the special request we make is, that our friends will furnish means to enable us to pay for our type in advance, the paper on which the Harbinger is printed and meet other expenses of our office. Will each one of our subscribers specially interest himself or herself in this matter? If all will remit to us what they owe on the present volume and advance pay for the ensuing one, they would at once relieve us from all embarrassment. Will you do this, for by so doing you will greatly aid us at the present time. As a brother in Christ we make this reasonable request in behalf of the great cause in which we are enlisted, and as such we trust you will consider and act upon it.

A favorable opportunity will be afforded to some of our friends to send what they are owing for the Harbinger or for books, by brethren coming to our conference next week. Will they avail themselves of the opportunity, and send what they can.

THE condition of the people of Rome is represented as deplorable in the extreme. They are reduced to great poverty and are denied the smallest approach to either civil or religious liberty. They are plundered and robbed of their property by the tyrannical laws of the Papal Government, which are enforced by the French army of robbers. They still however hope for the future, and maintain a most deadly hostility and revenge to their oppressors and their foreign allies. This state of things is common to the whole of Italy.

To Correspondents.

F. I. MANSFIELD.—The law of Moses is abolished, done away, nailed to the cross; but the Gospel, or law of the spirit of life, threatens indignation, wrath, anguish and everlasting destruction to all the finally impenitent.

BIBLE VS. TRADITION.

We were permitted to give this valuable work only a brief notice last week. Agreeably to promise we will now speak of it more at length, and this we cannot do better than to give an extract from the work. Other parts of it, we may occasionally give in the future, to show the intrinsic value of the book, that the community in general may be induced to read it. Its cost is trifling; it can be sent by mail to any address for ninety-one cents. Let it be speedily circulated. In the introduction of the work, the writer says:

"I have read the whole translation and the margin of the Old Testament eight times, and the New Testament seven times; and have carefully examined every text on the soul, the state of the dead, and the end of the wicked. From this examination I am thoroughly convinced that the whole man becomes unconscious in death. 'In that very day his thoughts perish.' Ps. cxlvi. 4. 'Neither have they any more a reward' until the resurrection, (Eccl. ix. 5, 6; Luke xiv. 14), and 'All the wicked will God destroy; yes, He will exterminate both soul and body in Gehenna. There is not a single text in the Old Testament that will not readily harmonize with these views, though there are a few texts in the New Testament from which inferences have been too hastily drawn, that would seem, to a superficial observer, to oppose these views. But where is the doctrine that an incorrect inference from some obscure text does not appear to contradict? But patience and diligence in searching the scriptures, and a comparison of scripture with scripture, allowing the Bible to be its own dictionary, and its own interpreter, (for vain is the help of the learned in this matter,) and by carefully observing the context and the design of the writer, asking wisdom of Him 'who giveth to all men liberally and upbraideth not,' we may discover the truth, and if we are willing to receive the truth in the love of it, and are obedient thereto, we have the promise that we shall not walk in darkness, but shall have the light of life."

A DELUSION.—That sincerity of mind in the belief of error ought to be accepted as an equivalent for faith in the truth.

The Original Scriptures are the only Correct Standard.

I have found much error in our common translation; the margin, which generally contains the better reading, contradicting the text. Adam Clarke says, page seventeen of his Commentary, that 'The marginal readings are essential to the integrity of the text; and they are of so much importance as to be in several instances preferable to the textual readings themselves,' and they 'are to be preferred to those in the text in the proportion of at least eight to ten.' It is but too obvious that sectarian prejudice has too long prevented the eradication of many manifest errors, and that a correct translation, while it would completely harmonize with itself, would effectually undermine every creed in Christendom.

It is plain from history, that our first transcribers and translators were Romish priests, who were interested in sustaining the profitable corruptions of the separate existence of the soul in purgatory, and the endless misery of the wicked. Every English translation made prior to the 18th century, has but too clearly copied from the Vulgate, and the translators were notable, as Macknight has fully proved, to translate the whole Bible from the original tongues, and the various editions only profess to be compared with the original. King James, who died a Papist, gave strict orders to the translators of our common version, not to deviate widely from the Bishop's Bible. The following directions of the King are copied from p. 16 of the preface to Clarke's Commentary:

1. "The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit."

4. "When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith."

14. "These translations to be used when they agree better with the text than the Bishop's Bible, viz.—Tyndale's, Matthew's, Coverdale's, Whitchurch, Geneva."

Dr. Macknight says, that 'Tyndale and Coverdale's translation, of which the rest are copies, was not made from the original, but from the Vulgate Latin.' It is evident that our authorized version was not a new translation from the Hebrew and Greek; but only a revision of certain editions of the Papal Vulgate.

To the common version, it is objected, 1. That it often differs from the Hebrew to follow the Septuagint, and the German translation of the Septuagint. 2. That the translators following the Latin Vulgate, have adopted many of the original words, without translating them, such as *hallesjah, hosanna, mammon, anathema, &c.* 3. That by keeping too close to the Hebrew and Greek idioms, they have rendered the version obscure. 4. That they were a little too complaisant to the king, in favoring his notions of predestination, election, witchcraft, familiar spirits, &c. These, it is probable, were likewise their own opinions. 5. That their translation is partial, speaking the language of, and giving authority to, one sect, (meaning, probably, the Episcopalians.) 6. That where the original words and phrases admitted of different translations, the worst translations, by plurality of voices, were put into the text, and the better were often thrown out, or put into the margin.—7. That notwithstanding all the pains taken in correcting this and the former editions of the English Bible, there still remain many passages mistranslated, either through negligence or want of knowledge; and, to other passages, improper additions were made, which pervert the sense. See Preface to Macknight's translation of the Epistles, Pp. 21 to 25.

The high encomiums passed on the authorized version, may be due to the simplicity, elegance, pathos, and earnestness of its style; but certainly they do not belong to it for its fidelity to the original. On the immortality of the soul, the common version is not so faithful to the original as the translation from the Latin Vulgate, sanctioned by Bishop Hughes. Drs. Clarke and Scott, who speak most highly of our translation, convict it of more errors than any other commentators. Be it always remembered, that all the transcribers of the manuscripts now in existence, and all the translators, previous to King James, with perhaps the only exceptions of Tyndal and Luther, were believers in the Popish doctrine of the immortality and separate conscious existence of the human soul. There is only one manuscript, marked B, the Cod. Vaticanus, No. 1,209, in the library of the Vatican, at Rome, that dates back as early as the 4th, though probably transcribed in the 5th century. Con-

sequently, all the ancient manuscripts were transcribed 200 years after the kindred doctrines of the immortality of the soul, invocation of dead saints, and purgatory, had become established in the Romish church, and the manuscripts being scarce, were completely under the control of the Popish clergy. The various readings of manuscripts, and differing opinions of commentators, prove them to have been fallible, and their creeds and traditions would naturally bias them in their interpretations of the original text. If, therefore, we wish to obtain the truth, we are of necessity driven to the Hebrew and Greek originals, as the purest accessible fountains.

Translation of the Scriptures.

The following ascertained facts will show the necessity for a more thorough revision, or for an entirely new translation of the Scriptures, to supplant King James' version. The common version at present in use, was printed A. D. 1611. The only printed editions of the Greek Testament, which were in existence at that time were, Cardinal Ximenes, printed in A. D. 1514, Erasmus, 1516, Stephens, 1546, and Beza, 1563, and editions that were printed from these. Nearly the same may be said of the O. T. The authorized version was not made from any edition whatever, uniformly. It is a somewhat startling assertion, yet an unquestionable fact, that although we have by public authority, a Standard English Version of the Bible, yet there exists NO STANDARD HEBREW AND GREEK TEXT, for the Original of that version! What is called 'The Received Text,' is the text of Erasmus, who revised the Latin Vulgate and compared it with the Greek Text. This edition was corrected by Stephens, Beza, and Elzivir, and was published by Elzivir, at Leyden, in Holland, A. D. 1624—that is, not till thirteen years after the publication of the Authorized Version! In the compilation of his Text, Erasmus was only able to consult eight recent manuscripts, which manuscripts are now considered as of comparatively slight authority. These manuscripts were those marked 1, 2, 3, 61, and 69; and the MSS. 4 and 7 were taken from his text, and only one in Revelations, all of which were written later than the tenth century. The only manuscript from which he made up his Text for Revelations, had several chasms, and because the last text was wanting, he translated the Latin of the Vulgate into Greek! To supply these deficiencies, See March's Introduction, vol. ii. p. 846, and Penn's Annotations.—Such is the origin of the Received Text. In these times the Reformation had not made sufficient progress to allow of the compilation of a correct text.

The Received Greek Text, though compiled from eight comparatively modern manuscripts, is unsupported by any one manuscript, ancient or modern, and from recent developments, is now acknowledged to be the very worst Greek Text extant, in a printed form. Since its publication, between 600 and 700 manuscripts have been discovered, some of which are very ancient, and very valuable. The best is marked B, the Cod. Vaticanus, of the fourth and fifth centuries. The second, marked A, the Cod. Alexandrinus, of the fifth century. The third, marked C, Cod. Ephrem, about the fifth century, and the fourth, marked D, Cod. Cantabrigiensis, of the seventh century. The Received Text has not received the benefits of these, nor of the editions and collations of Mill, Wetstein, Matthæi, London Polyglott, Bengel, Griesbach, Bentley, Birch, Knapp, Lachman, Scholz, and Hahn, for the N. T., nor of many of the most celebrated collators of the O. T.

The first translation of the Bible into English, was made by Wickliffe, wholly from the Latin Vulgate, in A. D. 1380. This forms the basis of all the English editions. Tyndale published his first edition in 1525. Between this and the version of King James, in 1611, a period only of eighty-six years, four successive revisions were published by authority, as new stores of manuscripts were discovered; that is, one version was made on an average, every twenty-two years. Although in 241 years since King James' revision was made, a greater multitude of manuscripts, of greater value and authority than any before known, have been discovered and collated, yet no subsequent revision has been made by authority. Still many will fondly cling to the common version, with all its errors and corruptions, thereby help to conceal the precious truths which the providence of God has brought to light, and placed within the reach of the learned; but which are shamefully withheld from the community.

We are aware that sectarianism would suffer considerably from a correct translation. But what of that? The gain to the cause of truth and righteousness would gloriously compensate. Indeed it

may be set down as an axiom, that when the Scriptures are purposely corrupted to sustain any doctrine, that doctrine is presumptively false. No lover of truth tries to conceal her from himself.—The Bible Union have convicted our translation of twenty thousand errors! some indeed of small consequence. But the Scriptures have been purposely corrupted, to sustain the doctrines of the 'immortality of the soul,' 'the separate conscious existence of the spirit of man,' 'the eternal misery of the wicked,' &c., as we shall make abundantly manifest in the forthcoming pages. Sometimes whole stories have been introduced, probably, in the opinion of the transcribers, to embellish. Such are,—The woman taken in adultery; The descent of the angel to trouble the waters of Bethesda; The bloody sweat of our Savior, and the angel strengthening him; and The conversion of the dying thief upon the cross; all of which are supposed to be spurious. But, perhaps, the worst of all these corruptions, is the transposition and omission of clauses of the verses in Matt. chap. 27, to conceal the essential fact, that Christ was truly slain by his enemies. The reading of the best manuscripts is 50 v.: 'They offered him vinegar; but another going to him pierced his side with a spear; and Jesus crying with a loud voice, expired.' This passage of the piercing of Christ, prior to his death, was condemned, as late as the fourteenth century, by Popes Clement V., and his successor, John, because it conflicted with some of their notions respecting the Trinity. This shameful perversion is sufficient alone to condemn every edition in which it is contained.

Seemingly the best course now to be pursued, would be to adopt the principle of criticism recommended by Dr. Johnson, 'For restoring the correct text of all ancient writings, whether profane or sacred.' 'Take the most ancient copy for the standard; to correct by authority, wherever it can be found; and to resort to conjecture, only where authority is absolutely and altogether wanting; observing always to hold a most rigid medium between presumption and timidity, by the former of which, we induce error upon truth, and by the latter, we consent to remain forever under the dominion of error, and in the power of chance, ignorance, or artifice.'

This is the principle that has been adopted by Penn, in his revision of 'The New Covenant.' He has chosen the entire text of the most ancient surviving manuscript, and which is likewise the most free from those interlineations and alterations, that disguise and render suspicious, other manuscripts: This one is the Codex Vaticanus, or celebrated Vatican MS., noted 1209 in the Vatican catalogue at Rome, and marked B. by Wetstein, making it the basis and substance of his revision.

Assisted by an honest and learned friend of the Independent Congregational Society, we have traced all the original terms translated soul, spirit, life, breath, health, grave, and others, throughout the whole Bible, so that any person may readily perceive their Bible definitions.

The Hebrew word, *nephesh*, of the Old Testament, occurs about seven hundred times, and is rendered soul four hundred and seventy-one times; life and living, about one hundred and fifty times; and the same word is also rendered a man, person, self, they, me, him, any one, breath, heart, mind, appetite, the body (dead or alive), lust, creature, and even a beast; for it is twenty-eight times applied to beasts, and to every creeping thing.

The Greek word *psyche*, of the New Testament, corresponds with the word *nephesh* of the Old. It occurs one hundred and five times, and is rendered soul fifty-nine times, and life forty times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish.—*Psychikos*, an adjective derived from *psyche*, occurs six times, and is translated natural and sensual; it is properly translated animal in modern translations. 1 Cor. xv. 44, will bear this translation. It is *soma psychikon*, a soul-body, or an animal-body, it is raised a spiritual body. There is *soma psychikon*, a soul-body, or animal body, and there is a spiritual body, 45th ver. And so it is written, (Gen. ii. 7.) The first man, Adam, was made into *psuchen zozan*, a living soul, the last Adam into a life-giving spirit, 46th ver. Howbeit the spiritual was not the first thing, but the *psychikon*, animal or soul man, and afterwards the spiritual man. Thus we see that the adjective *psychikon* always indicates mortality and corruption, and designates the animal nature or soul nature of man, in contradistinction to the spiritual nature, or incorruptible nature, which the Christian will receive at the period of his resurrection from the dead.

The word *ruch*, in Hebrew, corresponds with *pneuma* in the Greek. These words are mostly rendered spirit; but are likewise rendered wind, air, breath, life, mind, disposition, &c., and are sometimes applied to the beasts. But it cannot be proved that either of the terms means a ghost, or abstract conscious spirit, in either man or beast.

If any theologian, fearing that the craft is in danger, by which he obtains his wealth, should venture to deny the truth manifested in these pages, he must likewise deny the truth of the Bible. And to defeat this work by arguments drawn from the Bible, he would be required to produce as many pointed texts opposed to our views, as we have produced; and likewise to show that the thousands of texts here produced are to be interpreted as contrary to their plain and obvious import, as the dead body of many is contrary to the immortal soul or ghost of a man; for the words *meth nephesh*, dead soul, occurs eleven times, and are four times translated dead body, although twice the word *soul* is put into the margin, (Num. xix. 11; vi. 6,) but in the other places no intimation is given that the original words *meth nephesh*, dead souls, is improperly rendered. We give a few examples, Num. xix. 16. And whosoever toucheth one that is slain with the sword in the open field, or a *meth nephesh*, dead soul, or a bone of a *nephesh*, soul, or a grave, shall be unclean seven days. 2 Chron. xx. 24.—Behold, they were *meth nephesh*, dead souls, fallen to the earth. 25th verse. They found among them in abundance both riches, with the *meth nephesh*, dead souls, and precious jewels. Ps. lxxix. 2. The *meth nephesh*, dead souls, of thy servants have they given to be meat unto the fowls of the heavens. See also, Ps. cx. 6; Lev. xxi. 11; Num. vi. 6; ix. 10; xix. 16; Hag. ii. 13.

Thus, then, the fabled immortal souls have bones, and are slain with the sword. These plain texts must not be set aside by incorrect inferences drawn from a few texts which have been forced into the service of our opponents. Let us have scripture argument, for we shall treat human wisdom and invention as unworthy of notice. Although, in this discussion, we shall now and then be compelled to use plain and severe language to dishonest priests, who will neither acknowledge the truth, nor permit others to judge for themselves; yet we do not design to treat unkindly the honest and the liberal, and especially do we desire to avoid any thing that has the slightest tendency to deter the sincere inquirers after truth.

In the forthcoming pages we shall unfold the truths of the Bible, relating to the nature and destiny of man, expose the pious frauds and forgeries of theologians, and manifest their numerous and glaring absurdities. And, First, we shall prove from the Bible, the corporeal being and mortality of the soul, and the nature of the spirit of man; which spirit, not being a living entity, is neither mortal nor immortal. And, Second, we shall prove that the hell of the Bible imports the utter extermination of the wicked cast therein, the deprivation of their life and being.

AMERICAN MEDICINAL OIL.

In noticing this valuable medicine last week we stated that its retail price was \$1.00 per bottle. This is correct in reference to the sized bottles which the company design ultimately to use; but incorrect relative to some larger bottles they now have on hand, the retail price of which is, we believe, \$2.00 per bottle. The wholesale prices we are not yet prepared to give.

While on this subject we will give the following testimony of Dr. A. Dozille, a skillful practicing physician of the city of New York. He says:

"I place a very high estimate upon the American Oil. It has done wonders in the cure of Cancers and various other diseases in this city. I will name a few cases. I visited the wife of the Rev. Mr. Wilkins, (residence No. 8, 43d street,) a few days since. She stated to me that she had been severely afflicted for many years with an affection of the kidneys, severe constiveness, the piles, and an affection of the liver; pain in her side and frequent attacks of Erysipelas in the stomach, breaking out in her throat and face. And, besides all these, she had a stone cancer on her left breast, covering the entire breast, and one under her left arm as large as a goose egg. The pain from the Cancers was most excruciating, as all acquainted with stone cancers know. She had visited many of the most noted Cancer Doctors. Mr. Wilkins called on me two years since and stated her case; and I told him as all others had, that I knew of no

medicine that would cure such a cancer; that I had no knowledge of a stone cancer ever being cured. Some had been cut out, when small, and many patients had died from the operation.

"Mrs. Wilkins said she commenced using the Oil last February, by taking internally about twenty drops at first, three times a day, and increased a few drops each day until she could take a teaspoonful at a time, and loved the taste of it. She rubbed on the Oil externally, several times each day, and covered the cancer with a piece of silk cloth, to keep it moist and prevent staining. She stated to me that after ten days the pains entirely left her, and she rested as well as when a child, the cancer became soft and diminished very fast, and that after two months she was entirely cured of all the first named diseases. The small cancer under the arm was entirely gone, and the cancer on her breast so diminished that it gave her no trouble, and she was able to do her work with as much ease as she ever could.

"At the time I was there it was all dissolved, and new flesh had taken its place, except a spot about the size of a button, which was decreasing very fast. She said to me, 'Doctor, I am now just as free from pain and disease, and feel just as young and spry as when I was twenty, and am in perfect health.'

"I regard this as one of the most astonishing cures I ever met with. I have been using the Oil in my practice for the last six weeks, with extraordinary results. I have been treating a Rose Cancer, on the breast of a Mrs. Picards, on Grand-street. The cancer was larger than a quart bowl; the leaves broader than my three fingers. The smell was so offensive that none but the family, or those used to it, could stay in the room. Her eyes had become glassy, and she was expected to drop off at any time. No one supposed she could live three weeks, at the time I called to see her. I gained permission to give the Oil. I have been treating the cancer externally, and giving the Oil internally, for about six weeks. She is now able to be in her store. The cancer is reduced about one-half, and the smell is all gone.

"I am also treating a Stone Cancer, which is doing very well, and I do not hesitate to say, that I believe the American Oil to be good in all inflammatory diseases, and I know it to be a PERFECT PAIN EXTRACTOR.

"A. DOOLITTLE, 144 Grand-st., New York.
"July 15, 1851."

We are well acquainted with Dr. Doolittle, and therefore rely on the correctness of his testimony.

Original.

A Short Discourse.

BY L. H. CHASE.

"Whereas by one man sin entered into the world, and death by sin, so death passed upon all men, for all have sinned, or in whom all sinned."

1. We notice in the passage before us, that sin entered into the world, and death by sin.—The first inquiry then is, What is sin? 'Every one who worketh sin, works also the transgression of the law, for sin is the transgression of the law.' 1 John iii. 4.

Query: If sin is the transgression of the law, then, what was that law, the violation of which introduced sin with all its evil consequences into the world? 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat, for in the day thou eatest thereof, dying thou shalt die.' Gen. ii. 17. God placed man under law, and taught him that his happiness depended upon obedience to that law, but man voluntarily transgressed that law, and justly incurred the penalty, which was death; and as God could not suffer his law to be violated with impunity, the penalty must be inflicted. Adam, therefore, could not make an atonement for his own transgression, as he had forfeited his life, neither could any of his posterity, for they were likewise under the penalty. See Rom. v. 12. To save space and time, we shall give in brief the true state of the case, which is as follows:

The devil, by falsehood, seduced our first pa-

rents into sin, and thus became the murderer of our race. God saw it, and pitied our condition, and 'laid help upon one mighty to save, and strong to deliver.' He sent the Messiah, made of a woman, made under the law, that he might be able to succor the tempted. Then first of all, God desired the salvation of man. For, 'As I live, saith Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his evil ways and live.' Ezek. xxxiii. 11. 'The Lord is not slack concerning his promises, as some men count slackness, but is long-suffering to us, and not willing that any should perish, but that all should come to repentance.' 1 Pet. iii. 9. 'He wills that all men should be saved, and come to the knowledge of the truth.' 1 Tim. ii. 4. But it is asked, if God desires all men to be saved, and is not willing that any should perish, will not all be saved? No, for God's will is not always done.

1 Thess. 3-6. 'This is the will of God, even your sanctification, &c., and that no man go beyond and defraud his brother in any matter.' Do not men go beyond and defraud one another? If so, then the will of God is not always done.

Again: 'Pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus concerning you.' Do men pray without ceasing, and in every thing give thanks? If not, then the will of God sometimes fails of being accomplished, for the simple reason, that it sometimes belongs to man to do it, and he fails to do it. 1 John ii. 17. 'The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.' 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' Matt. vii. 21.

The above passages clearly prove that God desires the salvation of man, and that he is not saved, simply upon the ground that God desires it to be so. We inquire,

2. How God instituted means to accomplish his desire? 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John iii. 16. 'For God sent not his Son into the world, to condemn the world, but that the world through him might be saved.' Verse 17. 'In this was manifested the love of God towards us, because that God sent his Son into the world that we might be saved.' 1 John iv. 9. Hence says Peter, 'There is salvation in no other, for there is no other name under heaven given among men, whereby we must be saved.' Acts iv. 12. 'Through him is preached unto you the forgiveness of sins.' God, then, has instituted means, through Christ, to save men.

3. What are those means? The gospel.—Proof: 'In whom you trusted after that ye heard the word of truth, the gospel of your salvation.' Eph. i. 13. Hence, says Paul, 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation.' Rom. i. 16. 'Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you received, and wherein you stand, by which also you are saved, if you keep in memory that which I preached unto you, unless you have believed in vain.' 1 Cor. xv. 1-3. In order to be saved, a man must make use of the means. Man departed from the favor of God, by disobeying a positive law, which is the gospel.

But, says one, I read that it is 'the law of the spirit of life in Christ Jesus which has made me free from the law of sin and death.' Rom. vii. 2. True, but what is the law of the spirit?—It is that which makes free. What is that which makes free? 'You shall know the truth, and the truth shall make you free.' John viii. 32.—What is the truth? 'Sanctify them through thy truth, thy word is truth.' John xvii. 17.

Now, if that law that makes free is the truth, and that truth is the Word, then what are the truth and the Word both? 'After that ye heard the word of truth, the gospel of your salvation,'

Eph. i. 13. Therefore, the law of the spirit, or law of life, is the gospel. Hence, Paul says, 'Life and immortality are brought to light by the gospel.' 1 Tim. i. 10.

Let us now examine for a moment the Scriptures, relative to this life, as presented in the gospel.

1. It is presented as a matter of promise.—Proof: 'Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.' 1 Tim. i. 1. 'In hope of eternal life which God, that cannot lie, promised before the world began.' Tit. i. 2. 'This is the promise which he hath made unto us, even eternal life.' 1 John ii. 25.

2. This life is in Christ. Proof: 'In him was life, and the life was the light of man.'—John i. 4.

3. This life is conditional. Proof: 'And behold, one came and said unto him, Good Master, what good thing shall I do that I may inherit eternal life? If thou wilt enter into life, keep the commandments.' Matt. xii. 16. 'But you will not come to me, that you might have life.' John v. 40.

In conclusion: 1. If eternal life be a matter of promise, a person, to claim that promise, must prove that it was made to him; and this he can never do while out of Christ, for,

2. If the promised blessing is in Christ, then no man can lay in a claim for it, who is out of Christ, and unreconciled to God.

3. If conditional, then the conditions must be complied with, and

4. If the apostles were sent by the Savior to preach the gospel, and make known the terms of remission through the name of Christ, then it follows that we must hear him.

When the apostles or ambassadors of Christ went forth to make known the terms of reconciliation, there was a time when, and a place where, they were to commence this great work. These we can learn from no other source than the scriptures of truth.

The place.—Says the Savior, 'Repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.' Luke xiv. 47. Isaiah and Micah both testify the same thing, which the Savior had unquestionably before his mind, when he said, 'Thus it is written.' See Isa. ii. 2; Micah iv. 1.

The Time.—Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high.' Luke xxiv. 49. This adverb, 'until,' works out the time, and when the promise of the Father, made and recorded in Joel ii. 23, comes upon them, which, as Peter testifies, was upon the day of Pentecost (Acts ii. 17), it follows that this was the time when the perfect plan of salvation through Christ was first made known.

Let us then, in conclusion, ask, What plan did the inspired apostles then make known, by which sinners might receive the remission of sins through the name of Christ? What answer did they give, by divine authority, to those who believed their testimony, when they asked the important question, 'Men and brethren, what shall we do?' The answer was, 'Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit.' Acts ii. 38. This, be it remembered, is the answer of Christ himself, through the apostles, by his Spirit. Therefore, it is a divine answer, and cannot be set aside.

We close by requesting the reader to carefully examine this brief outline of ideas, and if true, to receive and act upon them in the fear of the Lord.

Adrian, Mich., April 26th, 1853.

No reform is deserving of that name which stops short of purifying and softening the heart and elevating the mind. The grace of God alone will enable us to do all this.

The exercise of good affection is as necessary to happiness, as the exercise of the body is to health.

Correspondence.

FROM BRO. F. WRIGHT.

BRO. MARSH:—The day rolls swiftly on towards this benighted earth, that will reveal the judgments of God upon the wicked, and clothe the righteous with unfading glory. O! that all were prepared to meet it, and my own poor self especially. I cannot conceive wherein (according to common opinions) lies the greater fearfulness, in everlasting torment, rather than in extinction of life! To me, the latter is so inconceivably awful, that I shudder while I write it. How deeply, how bitterly, do we regret the destruction of a splendid vase, some relic of 'olden time,' handed down from generation to generation, till, in some unlooked for and unfortunate moment, it is dashed to pieces in our presence! What agonizing thoughts arise, what scalding tears are shed, over the insensate clay of some beloved friend, or darling child! and yet how little man reckons or cares for the total and irremediable loss of himself, that gloriously splendid and inimitable living vase! O fearful! I cannot follow up the thought.

May God Almighty look down upon us thro' the blood of his precious Son, that thereby our countless sins of omission and commission may be hidden from his view in the hour of his just and holy indignation.

Thine, in much love,
FREDERICK WRIGHT.
Spencerville, C. W., 5th mo. 10th, 1853.

FROM SR. D. C. O. CORWIN.

BRO. MARSH:—Please accept my thanks to yourself, and other brethren in Rochester, Committee of the tract and Mission Fund, for ten or twelve dollars' worth of tracts, given me nearly two years ago, when removing to this place.

They have been a great comfort to myself and family, and I have scattered them far and wide. I had fifty copies of Storrs' Six Sermons, which have done great execution. I have kept lending and giving away. I have given them to ministers visiting at our house, as it is quite a stopping place; together with other tracts, as I thought they could receive. But, beloved in the Lord, are there none to come this way, and break to us in Central Illinois, the bread of life? I am starving! I read the Harbinger over and over again—get the old numbers and read them over—read Bro. Storrs' Examiner, go to meet, pray and talk a little, go home and read again—pray the Lord to send laborers into this harvest—for the harvest truly is great, but laborers few. There never was an Advent sermon preached in this town that I know, or can hear of.

I think this region of country favorable, and this a favorable time. I think there might be ministers gained to the truth, and many dear brethren and sisters too.

We are in a beautiful part of Illinois, twelve miles east of Peoria; but the people are not well off; they live in poor houses, most of them, and have little spare money, but they are generous, and will do all they can.

I could tell you much, if I had time, that would interest you; how eager people are to hear of the Life and Death question, and yet there is no one to preach to them. Do, Bro. Marsh, ask the brethren in the coming conference, if there is no one who can come through Central Illinois this summer. The people here are mostly well bred, well educated, warm hearted, and happy; yes, the warmest hearted I ever saw, except Advent people. They are settlers from Kentucky, New York, and New England.

May God, the ever blessed God and Father of our Lord Jesus Christ, sustain you in scattering truth far and wide, that you may preach Christ from a happy sense of his saving grace in your heart. And may the sanctifying power of the Spirit be manifest in the coming conference.

DEBORAH C. O. CORWIN.

Washington, Ill., May 4, 1853.

Fortune frequently favors those whom she afterwards destroys.

"SOUL IN HELL."—David being a prophet, in the name of the Messiah, said: 'Thou wilt not leave my soul in hell,' or much rather, 'Thou wilt not leave my body in the graves,' nor, or much rather, 'for thou wilt not suffer thine Holy One to see corruption.' Ps. xvi. 10. An express promise we have to this purpose in the fifty-third of Isaiah, that he should be taken from prison and from judgment, and should prolong his days. By this, Messiah was to receive a public testimony of his filiation, of his commission, of the earnest perfection and acceptance of his work, and the first fruits of the reward of the travail of his soul.—Frey—Author of the Hebrew Grammar and Lexicon.

BE TRUE AND COURAGEOUS.—There is nothing like courage in misfortune; next to faith in God, and in His overruling providence, a man's faith in himself is his salvation. It is the secret of all power and success. It is the secret of all luck—so-called. It makes a man strong as the pillar of iron, or elastic as the springing steel. And while others bow to chance and accident, he makes chance and accident bow to him; and he moulds them to his purpose, and harmonizes them to the ear of his fortune.

REMEMBER to comport thyself in life as at a banquet. If a plate is offered thee, extend thy hand and take it moderately; if it be withdrawn, do not detain it. If it come not to thy side, make not thy desire loudly known, but wait patiently till it be offered thee. Use the same moderation towards thy wife and thy children, towards honors and riches.—Epictetus.

WHEN religion is made a science, there is nothing more intricate; when made a duty, nothing is more easy.

RECEIPTS FOR THE HARBINGER.

The Whole No. to which each has paid follows the name.

A Rambo 476, H. L. Bradley 516, L. Andrus 518, J. A. Cole 434, N. Keene 494, H. Richmond 514, Mrs. Hall 497, Mrs. L. Gardner 517, Dr. W. Reeves 454, L. Adams 470, F. St. John 507—\$1.00 each.
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Coolidge 383, \$3.00; W. Snow 530, \$1.50; L. W. Page 533, \$1.50; E. Brisban 587, \$1.50.

LETTERS.—O. D. Gibson, Sec'y; E. Boynton 2, Y. Higgins, F. Wright, A. B. Smith, J. & M. Titus.

BOOKS SENT.—M. K. Chapman, (box, care of Joseph Lambert, Maryland, Ill.)

DONATIONS FOR BRO. E. R. FINNEY.

J. A. Cole - - - - \$1.00
Mrs. L. Gardner - - - - 1.00
F. St. John - - - - 1.00

DELINQUENTS.

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Efficient Agents Wanted to Sell and Apply our Fastener, who will find the business Permanent, Safe and Profitable. Our Fastener is the most efficient and elegant one in use, as experienced Mechanics, especially House Builders and other competent judges testify. There will be no risk of loss in obtaining our Fasteners, as they are a valuable article, which will always command the price for which we sell them. Hardware Merchants and others are requested to call and examine them, or send their orders for a sample or any amount they may want.

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Rochester, N. Y., April 4, 1853.

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WEST INDIES.
St. Johns, Antigua, B. Scotland
L. H. Chase.

Camp Meeting at East Clarendon, Vt.
The Lord willing, there will be a Camp Meeting in East Clarendon, Vt., on land owned by Mr. Congdon, to commence Tuesday, June 21, and continue over the following Sunday. The spot selected is a beautiful maple grove, near the dwelling of Bro. T. A. Cheney. It is situated near the wagon road, and less than half a mile from the Rutland and Burlington Railroad Depot, and about one mile from the Western Vermont Railroad Depot, and six miles from Rutland, Vt. A general invitation is given to all the household of faith. It is hoped that there will be a large gathering of the friends of the good cause, with tents and provisions, prepared to take care of themselves. Such as cannot do thus, can be provided for on reasonable terms at Mr. Crossman's tavern, a few rods from the ground. The keeping can be had near by, both pasturing and stabling, on easy terms. This is new ground, and it is hoped all will come up to labor for the instruction and salvation of this people. As the object of this meeting is to save souls by the preaching of God's present truth—the gospel of the kingdom at hand, all discordant and distracting elements, such as Seventh Day Sabbath and the like, will receive no countenance. Those coming on the cars will stop at Clarendon Depot.

Arrangements have been made with the Superintendents of the Rutland & Burlington Railroad, also the Western Vermont Road, to carry for HALF PRICE TO AND FROM THE MEETING. We expect the same favor on the Washington Road. Ask for a ticket to the meeting on the above roads, as they are to have them for this purpose.

In behalf of the brethren—
O. D. GIBSON,
S. B. MUSE,
T. A. CHENEY, } Com.

Conference at Plymouth, Ind.
The Lord willing, a Conference will be held at Plymouth, Marshall county, Ind., commencing Tuesday, June 2, at 4 o'clock p. m., and hold over the following Sunday. As we intend to occupy the Court House, a general gathering is solicited. Ministering brethren and sisters are expected to be in attendance, and it is urgently requested that Mr. Mary K. Chapman attend with us during the Conference. It is understood by the brethren that the subject of church order will be taken up sometime during the meeting.

YATES HIGGINS.
The Whole No. to which each has paid follows the name.

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Sacramento City . . . Penney
WEST INDIES.
St. Johns, Antigua, B. Scotland
L. H. Chase.

Camp Meeting at East Clarendon, Vt.
The Lord willing, there will be a Camp Meeting in East Clarendon, Vt., on land owned by Mr. Congdon, to commence Tuesday, June 21, and continue over the following Sunday. The spot selected is a beautiful maple grove, near the dwelling of Bro. T. A. Cheney. It is situated near the wagon road, and less than half a mile from the Rutland and Burlington Railroad Depot, and about one mile from the Western Vermont Railroad Depot, and six miles from Rutland, Vt. A general invitation is given to all the household of faith. It is hoped that there will be a large gathering of the friends of the good cause, with tents and provisions, prepared to take care of themselves. Such as cannot do thus, can be provided for on reasonable terms at Mr. Crossman's tavern, a few rods from the ground. The keeping can be had near by, both pasturing and stabling, on easy terms. This is new ground, and it is hoped all will come up to labor for the instruction and salvation of this people. As the object of this meeting is to save souls by the preaching of God's present truth—the gospel of the kingdom at hand, all discordant and distracting elements, such as Seventh Day Sabbath and the like, will receive no countenance. Those coming on the cars will stop at Clarendon Depot.

Arrangements have been made with the Superintendents of the Rutland & Burlington Railroad, also the Western Vermont Road, to carry for HALF PRICE TO AND FROM THE MEETING. We expect the same favor on the Washington Road. Ask for a ticket to the meeting on the above roads, as they are to have them for this purpose.

In behalf of the brethren—
O. D. GIBSON,
S. B. MUSE,
T. A. CHENEY, } Com.

Conference at Plymouth, Ind.
The Lord willing, a Conference will be held at Plymouth, Marshall county, Ind., commencing Tuesday, June 2, at 4 o'clock p. m., and hold over the following Sunday. As we intend to occupy the Court House, a general gathering is solicited. Ministering brethren and sisters are expected to be in attendance, and it is urgently requested that Mr. Mary K. Chapman attend with us during the Conference. It is understood by the brethren that the subject of church order will be taken up sometime during the meeting.

YATES HIGGINS.
The Whole No. to

Garrisonianism—What is it?

BY H. JONES.

'Selections from the writings and speeches of William Lloyd Garrison, with an Appendix. R. F. Walcutt, 21 Corn Hill, Boston.'

THIS is the title of a bound volume of 416 pages, 12 mo., containing, as understood, the leading anti-slavery and religious principles of the author, practical and theoretical, as they have been held and published, from the time of his starting the cars of immediate emancipation in Boston, twenty-four years ago, at the age of twenty-three, until the present time.—I had but just laid down this book from its first perusal, when I read in the *Advent Harbinger* of May 14, that Garrisonianism was infidelity, like that of Jacobinism, of the worst stamp.—Very similar statements, I knew, had been published, of Garrisonianism, for some years before, and though they were supposed to have come principally from an opposition pro-slavery populace, I was rationally left to consider them as too true, in my hearing nothing, as it were, for a long time, on the opposite side of these statements.

Various events, however, of late, had led me to doubt whether I had, after all, sufficient knowledge of Mr. Garrison's theory and practice of religion, to join with the populace of his pro-slavery opponents, in considering him an infidel. I, therefore, became solicitous to learn more definitely, and from a proper source, what Garrisonianism really was, in order to judge of its merits or demerits accordingly. And just at this time, or four days ago, I unexpectedly had a short personal interview with this distinguished gentleman, when I told him my desires, as above, not knowing that he had published the book now under consideration, or any thing of the like. Upon this, he presented me with a copy of it, which, of course, I have examined with unusual attention and interest, containing, as appears, a clear and correct view of his religious sentiments. And now, in the brief expression of my own opinion of this book, as a whole, it seems my duty to say, that I find in it no infidelity, no Jacobinism, nor any thing aiming to prostrate either the Bible or christianity, as reported, while, as appears to me, the very opposite of all this is held up conspicuously throughout the book. In doing this, he has necessarily and justly exposed the present extreme apostasy of the nominal Christian Church and ministry, together with their strangely perverted views and teachings of the Word of God, especially much of the Old Testament, which they indirectly at least, represent as imputing to God a character infinitely the opposite of what he possesses, as though he were literally the god of human battles, exciting and stirring up nations and individuals to slaughter each other, and to indulge in all manner of crimes, which become popular, under ecclesiastical and civil powers, which follow the god of this world, rather than the meek and lowly Jesus.

In this exposure, it is true, that Mr. Garrison takes the liberty of rejecting the popular view of the plenary or full inspiration of the Bible, as we now have it, substituting what he considers a better and more sure way of drawing from it, only such doctrines and practices as will harmonize with the golden rule, with the light of nature, and with human reason properly exercised, or in unison with the Spirit of God, [This we consider the most deceptive species of infidelity.—Ed. HARB.]

But to avoid being unnecessarily tedious, I will now only give a few extracts from the book, without further note or comment of my own, that the readers may form their own views of Garrisonianism, as far as practicable, from these

EXTRACTS, &c.

"What shall we say of the spirit of the Hungarian patriot? He invokes his countrymen to 'aim with axe or scythes, with clubs and stones'—'rise in the rear, and cut down the Cossacks'—'give them no rest, at night, fall upon them, suddenly, and hide every kind of provisions, that they may perish with hunger'—burn the

houses about their heads, so that the savage hordes may become a prey to the flames,' &c.

"Merciful God! is this in accordance with thy will? And shall he who thus counsels the most atrocious acts, dare to offer up a prayer to thee for succor and benediction? Alas! he knows not what spirit he is of. Yet, here we have as lofty and magnanimous a specimen of worldly 'patriotism' as the age produces. . . . 'The name of Kossuth rings from shore to shore.' Who among his admirers and eulogists, thinks of taking any exceptions to his course? . . .

"Contrast now with all this, the precepts, the doctrine, the example, the spirit, the life, the death, the purposes of Jesus! Jesus, the wronged, the calumniated, the buffeted, the hunted, the crucified! To the injured, the oppressed, the down-trodden, he made no inflammatory appeals, but taught forbearance, long-suffering, and forgiveness; yet he also taught them to wear no yoke, and to call no man master, though a cruel martyrdom should be their lot. He counselled neither retaliation nor self-defence. He did not say, 'Arm with axes, scythes and clubs—burn the houses of your enemies about their heads,' but soothingly declared, 'Blessed are the meek, for they shall inherit the earth'—'Blessed are the merciful, for they shall obtain mercy.' 'Blessed are the peace makers, for they shall be called the children of God.' 'I say unto you, that ye resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also.' 'I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. For if ye love them that love you, what reward have ye? Do not even the publicans so? Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.' 'All they that take the sword, shall perish with the sword.'—He met the enmity of his persecutors with a lamb-like spirit; yet in reproving them for their crimes, he was courageous as a lion. 'Wo unto you, scribes and pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?'—pp. 82, 83, 84.

"I venerate such PREACHERS as Paul and Peter, and others of the apostolic school, who were the 'fanatics' and 'disorganizers' of their times, who bargained with no body of men, when, where, how, or for what pecuniary inducement, they should utter their testimonies against sin and sinners; who never consulted a corrupt public sentiment to avoid persecution; who had no salary to lose or be diminished by a too plain utterance of the truth; who never claimed to be above, or distinct from the laity in the congregation of believers, but every one prayed or prophesied in order, all standing on the same platform of equality. But the modern clergy are not their successors, and may urge no claim to private veneration or popular respect. . . . 'Take the question of slavery, for example, the reducing of three millions of the inhabitants of this country to the awful condition of chattels, is an act of impiety and cruelty, so monstrous, that the clergy have needed no solicitation to cry out against it in thunder tones. Yet, to this hour, as a class, their sympathy and co-operation are notoriously with the slaveholders with whom they are in religious fellowship; they seek to cover the abolitionists with shame and infamy; their meeting houses are closed against those who wish to inculcate the doctrine that slaveholding is a sin against God. Indeed, the history of the antislavery movement will prove the struggle for the overthrow of slavery to have been as directly with the clergy of the land, as with the actual slaveholders of the south. The facts are on record, and can never be effaced. I admit that there have been, and that there are, exceptions to the general rule. Clergymen, who have done, and are doing, much toward liberating those who are in bondage, but these only seem to confirm the rule. The manner in which they have been treated by their clerical brethren generally of the same denomination, and by the churches, has been contemptuous and most unchristian. . .

"Representing no society or body of people on earth; speaking only my own sentiments, on my own responsibility, on the platform of free discussion, not of technical antislavery, I am free to declare, that my objections are not to the 'abuses' of the priestly order. It has no abuses; it is, in itself, an abuse. Mankind cannot tolerate it safely. It is the sworn foe of progress, a mountainous obstacle in the pathway of humanity. It was unknown to primitive christianity; it derives no authority from the gospel.

"For as urgent reasons, I seek to overthrow every church, which, simply, by virtue of its organization, or its creed, claims to be divinely instituted, . . . and thus makes the evidence of piety to consist in joining it, or acknowledging the validity of its claims. There never was yet, a divine human organization. Associations are not of heaven, but of men. They are no positive test of character. To join them is no certain proof of piety; to refuse to be connected with them, nay, to 'advocate their dissolution, is no evidence of an irreligious or heretical state of mind. . . . [This is an infidel thrust at the divine associations of the Bible, as really as against all human associations.—Ed. HARB.]

"The church of Christ is not mutable but permanent, therefore, not a formal organization. [Then it is nothing.—Ed. HARB.] No one can be voted into it, no one can be expelled from it, by human suffrages. They are grossly deceived, who imagine that, because they have joined a body calling itself the church of Christ, therefore, they are members of the true church. (Pp. 231, 233, 234, 235, 236.)

"It is to use language in a very loose sense to talk of any one rejecting the BIBLE, for there is an immense amount of truth in it, which no one has ever sought to invalidate. It is true, some parts of it are deemed incongruous, inaccurate, spurious or doubtful; other parts clearly impossible to understand or interpret; other parts obsolete, or exclusively Jewish, and deemed so, by eminent theologians, devout scholars, and enlightened christians. They neither accept nor reject the book, as such; but they study it as a compilation of books, written in different ages of the world; and each one claims the right to decide for himself what he finds therein compatible with his sense of justice, humanity and right.—True, they often accuse each other of rejecting the Bible; but it amounts only to this, that in some of the interpretations of scriptural language, they differ very widely. . . . To say, that every thing contained within the lids of the Bible, is divinely inspired, and to insist on this dogma, as fundamentally important, is to give utterance to a bold fiction, and to require the suspension of the reasoning faculties. To say, that every thing in the Bible is to be believed, simply because it is found in that volume, is equally absurd and pernicious. 'It is the province of reason to 'search the Scriptures,' and determine what in them is true, and what false, what is probable, and what incredible; what is historically true, and what fabulous; what is compatible with the happiness of mankind, and what ought to be rejected as an example or rule of action; what is the letter that killeth, and what the spirit that maketh alive. [Human reason is here made the infallible standard, by which to separate the very little portion of wholesome uninspired instruction from the very great amount of error found in the very imperfect Bible! The rankest infidelity will do as much as this.—Ed. HARB.]

"There are two dogmas which the priesthood have attempted to enforce respecting the Bible, from which has resulted great mischief. The first is, its plenary inspiration; or, in other words, that the writers of it were, in fact, only machines, operated upon by a divine power, to communicate to the world, in an infallible manner, the contents of the book, so that it is free from all error. This is already rejected by many enlightened minds, as a monstrous absurdity, and will be utterly exploded at last. . . . [If this is not a denial of the inspiration of the Bible, we know not what is.—Ed. HARB.]

"The other dogma is, 'the Bible is the only rule of faith and practice'; so that, whatever it teaches or allows, must be right, and whatever it forbids, must be wrong, independent of all other considerations. . . . Hence, if slavery or war is allowed in the book, it cannot be wrong; if a certain number of texts can be found to sanction a particular crime, then it is no longer a crime, but a virtuous act, because God has sanctioned it! What controversies have been held over the book, as to whether it is in favor of this or that form of government, whether it advocates human liberty, or permits human enslavement, whether it is opposed to all war, or only wars of aggression, whether it maintains the inviolability of human life, or requires the execution of the murderer; whether it approves of the moderate use of intoxicating liquors, or enjoins the duty of total abstinence! as if monarchy, republicanism, slavery, war, the gallows and alcoholic drinks could not be settled on their own merits, without an appeal to any book. . . . [We don't need the Bible, is the meaning here.—Ed. HARB.]

"Even if we admit the plenary inspirations of the volume, [Deception! he don't admit it.—Ed. HARB.] nothing is gained by the admission, for after all, it remains an open question, what does this inspired book teach? and in answering the question, those who most devoutly believe in its inspiration, disagree as widely, even on points of practical morality, as do those who reject the doctrine.

"I have but my traditional and educational notions of the Bible, but I have gained greatly, I think, in my estimation of it. . . . [And why? evidently because in his disordered imagination, the Bible bows at the shrine of human reason!—Ed. HARB.]

"Why should any wonder that some minds keenly sensible to the slightest outrage of humanity, and receiving the pulpit interpretation of the book, should grow morbidly averse to the Bible? Think of identifying the cross of Christ, the Prince of peace, with the sword of the blood-stained warrior, who, though an orthodox clergyman, could make wadding of Watts' Psalms and Hymns, and seize an opponent by the whiskers with one hand, while he 'pommelled him soundly with the other!' and then, in his pulpit, attempt to justify the act from this text—'And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God'!! (Neh. xiii. 25.) 'From this very applicable passage,' says his eulogist and the writer of his memoir, Dr. Murray, of Elizabethtown, N. J., 'he preached a serious, exculpatory discourse, placing himself right, before his people, and silencing all opposition to his proceedings!' He was one day preaching to the battalion—the next, marching with them to battle! A soldier of the cross!

"I am fully aware how grievously the priesthood have perverted the Bible, and wielded it both as an instrument of spiritual despotism and opposition to the sacred cause of humanity; still, to no other volume do I turn with so much interest; no other do I consult or refer to; so frequently, to no other am I so indebted for light and strength; no other is so identified with the growth of human freedom and progress; no other have I appealed to so effectively, in aid of the various reformatory movements which I have espoused; and it embodies an amount of excellence so great as to make it, in my estimation, THE BOOK OF BOOKS."—Pp. 222, 223, 225, 226, 228, 229. [And yet it is inferior to human reason! Such eulogy is more fatal to the true cause of the Bible, than the virulent opposition from foul-mouthed infidelity!—Ed. HARB.]

New York, May 16, 1853.

☞ A preacher who had once been a printer, observed in one of his sermons, that 'youth might be compared to a comma, manhood to a semicolon, old age to a colon, to which death puts a period.'

☞ Sow good works, and reap gladness.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 493.

ROCHESTER, N. Y., SATURDAY, JUNE 4, 1853.

New Series—Vol. IV. No. 51.

Poetry.

Original.

There's a Good Time Coming.

(Tune—Lilly Dale.)

There's a good time coming, it hasteth nigh,
When the pilgrim shall be blessed—
When Christ shall reign o'er all the earth,
And give the promised rest.

CHORUS—Then hasten! Lord hasten the glorious time,
When the saints shall possess thy kingdom, O Lord!
And thy will on earth be done.

There's a good time coming, when the curse shall cease,
And the tree of life shall grow;
When the earth shall blossom in Eden bloom,
And the healing stream shall flow.

CHORUS—Then hasten, &c.

There's a good time coming, a glorious day,
When the righteous millions slain,
Shall awake to immortality—
And with Christ forever reign.

CHORUS—Then hasten, &c.

There's a good time coming, when the tyrant shall cease,
And the captive shall go free,
When Christ shall rule in righteousness,
And judge with equity.

CHORUS—Then hasten, &c.

There's a good time coming, when the meek shall rejoice,
That the earth's drear night is o'er,
And sickness and death, oppression and sin,
Shall be feared nor felt no more.

CHORUS—Then hasten, &c.

Our Lord's Prophecy—Matt. xxiv., xxv.

BY J. W. BROOKS, OF ENGLAND.

(Continued.)

3. This leads me to the terrestrial signs: 'upon the earth, distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' I must first explain the figurative part of the passage;—in proceeding to which, I am aware, that I expose myself to the objection of mixing literal and figurative clauses in the same sentence. But though I plead for the literal sense of Scripture in the main; yet, like all other principles, it may be carried to an extreme: which it certainly is, if we are not kept within those rules and limits discoverable in the Scriptures themselves. It is no uncommon thing to meet with such mixed passages in the Scriptures: though there is usually some internal mark by which a careful reader, well acquainted with Scripture phraseology, may distinguish the several sentences or clauses. Some such places interpret themselves;—others become evident from the necessity of taking certain portions spiritually or figuratively;—and others arise from the ordinary use of certain words and phrases, which become as it were tropical expressions, from their frequent occurrence in that figurative sense. Thus in Isaiah xlv. 3, 4—'I will pour water on him that is thirsty, and floods upon the dry ground: I will pour out my Spirit upon thy seed and my blessing upon thy offspring: and they shall spring up among the grass, as willows by the water courses:' who doubts the figurative meaning of those portions marked by italics, notwithstanding the literal passages with which they are intermixed?

To pass, however, to the passage before us, 'the sea and the waves roaring,' it happens that there are few expressions of more frequent occurrence in a figurative use of them; nor any more fully explained by the context. It must first be observed, that 'waters' and 'waves' of the sea are interchangeable terms in Scripture;

otherwise some of the passages to which I shall advert will not be satisfactory. Thus in Ps. xciii. 'The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves: the Lord on high is mightier than the noise of many waters—the mighty waves of the sea.' See also Isa. xi. 9; lxvii. 20.

Now in Rev. xvii. 15, an infallible interpreter assures us, that *waters* are '*peoples, and multitudes, and nations, and tongues*;' but as the Apocalypse is so avowedly symbolical, I will prefer adducing a few instances of a different character. In Jeremiah li. 13, Babylon is thus addressed:—'O thou that dwellest upon many waters, abundant in treasures, thine end is come:' in which sentence, though the two last clauses are literal, the first appears from the context to be figurative: for verses 43, 44, and 55 show that these waters are the nations which she had subdued, but which instead of flowing to her any longer as tributary streams, would all at once overflow and destroy her:—'The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation,' &c. 'The waters shall not flow together any more unto him. (Bel)' 'The Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered.' Again in Isa. lx. 5, of Zion it is said: 'the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee:' (Further instances are Jer. i. 30; Ezek. xxvi. 3; xxvii. 25; and Dan. vii. 3.) in which passage the latter phrase is evidently explanatory of the first.

From the few instances brought forward it may already have been perceived, that 'the sea and the waves roaring' must signify nations and multitudes in an unsettled and revolutionary or hostile state, threatening destruction. This will appear more evident as we proceed. 'God is our refuge and strength, a very present help in trouble: therefore we will not fear though the earth be removed, and though the mountains (the symbol of kingdoms, having established and settled governments) be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof.' (Ps. xlv. 1-3.) In the sixth verse the whole is thus explained: 'The heathen raged, the kingdoms were moved, HE uttered his voice, the earth melted.' Verses 8-10 further prove, that the melting of the earth must also be a figure; because it evidently remains afterwards, with the spoils and desolations of war upon it. Again in Ps. lxxv. 7, it is said of God, that he 'stilleth the noise of the seas, the noise of their waves, and the tumult of the people:' in which sentence the latter clause, though the word 'and' is prefixed, is not an additional circumstance, but is explanatory of the former. A similar explanatory intermixture may be perceived in Psalm cxxiv. 2-5. 'If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul.' So again in Isa. v. 29—'The Lord will lift up an ensign to the nations from far,' &c. and at verse 30 it is said of them:—'And in

that day they shall roar against them like the roaring of the sea; and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof:'—altogether very similar language to that in the prophecy before us. I will only beg the reader's attention to two passages more, which I will merely place in juxtaposition, without any comment. 'Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening time trouble; and before the morning he is not.—This is the portion of them that spoil us and the lot of them that rob us.' Isa. xlvii. 12-14. 'We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail!' Rev. xi. 17-19.

IV. There are one or two other events which I conceive are to transpire at the time when the signs just considered shall be fulfilled, and which I would therefore briefly notice in this place.

1. The first is the completion of God's elect remnant, who are gathered out from among men, during the time when the principles of infidelity and superstition are rapidly hurrying the world onwards toward that crisis which will terminate in the battle of Armageddon. I have already observed, that some interpreters conceive this event predicted in verse 14; and my own opinion, that that verse rather belongs to the preaching of the Gospel prior to the destruction of Jerusalem. I have no doubt, however, that a great evangelical movement is predicted to occur contemporaneously with the appearing of the signs in the sun and moon; which may be clearly gathered from Rev. xiv. 6, 7, where an angel is seen to 'fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth and to every nation,' &c; and this at the very crisis when 'the hour of God's judgment is come!' This circumstance is important, as accounting for that phenomenon which seems to puzzle so many—viz. the increase of infidelity and ungodliness, together with the diffusion of true religion. But was not this the case prior to the destruction of Jerusalem? Thousands were converted at a single preaching; 'the number of the disciples multiplied greatly, and a great company of the priests were obedient to the faith;' (Acts vi. 7); and yet the people at large were nevertheless given up to judicial blindness, 'to fill up their sins alway, because the wrath was come upon them to the uttermost.' 1 Thess. ii. 16.

The religious movement, which has so signalized the period just passing away, may be said

to have had its commencement coeval with the first decided break out of revolutionary and infidel principles in France. Since that period the Bible has been translated into upwards of 150 languages and dialects, and more than seven million copies have been scattered through the world. Since then missionary societies have arisen, and sent forth their heralds with the glad tidings of the gospel to nations, kindreds, tongues, and peoples; so that we have missions to Pagans, to the Jews, to Roman Catholic and Mahomedan countries, and to the dark places of our own land. Since then the education of all classes has been attempted, from the adult of 'threescore years and ten,' down to the 'infant of days;' Sabbath schools have found their way into every town and village of this empire; and the national systems of Bell, Lancaster, or Pestalozzi have been adopted here and on the continent, so that Papists themselves are borne along with the stream, and compelled by the current of public opinion to effect the instruction of their members. Since then various societies for the dissemination of religious tracts and other publications have likewise poured their millions of little treatises into the world: and the age is so fertile in various schemes for the spiritual and moral amelioration of mankind, that every year witnesses some new institution formed, having these objects avowedly in view. It may be truly said, that such combined and gigantic exertions have never yet been witnessed in the world; and they form a most remarkable precursor of that crisis, which the increase and prevalence of anti-social principles is so evidently hastening.

2. A second event, which I believe is now beginning to transpire, is the passing away of the Jewish tribulation, which one may expect to discern some symptoms of at this time. I have already shown, that the signs take place so immediately on the ending of the tribulation, as to be comprised in the period of its termination.—This view is strengthened by the 34th verse:—'Verily I say unto you, this generation shall not pass, till all these things be fulfilled:' for it would seem that the Jews, whatsoever different political aspect they may assume, will continue as a nation unconverted to Christ, until all that is previously foretold, and included in the phrase 'all these things,' shall be fulfilled.

The indications of this passing away of their affliction are to be found, first, in the circumstance that Christians do now 'speak comfortably' to them. Four or five different institutions are in existence, the object of which is to promote their spiritual welfare, or to ameliorate the temporal condition of inquirers.—And, secondly, in the political measures in their behalf, which have either been proposed or adopted in France, England, and Russia and even Turkey; dictated either by the liberalism or the expediency of the age.

I must repeat, to avoid being misunderstood, that I expect, after they have come upon the stage, that their great crisis of tribulation will take place, previous to their final emancipation; but this is no way inconsistent with the period of their deliverance having arrived. We have a parallel case, if not a type of the same, in the deliverance of Israel from Egypt. The Lord first declares, 'I have surely seen the affliction of my people,' &c., 'and I am come down to deliver them.' Yet an aggravation of their trials for a time followed this declaration; and the

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The Harbinger and Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, JUNE 4, 1893.

THE GOSPEL.

(Continued.)

IV. The subjects of the kingdom, necessarily constitute one of its essential elements, for there cannot be a kingdom without subjects. Who will be the subjects of the kingdom of God, in the world to come? Not the immortal saints, for they will be rulers in that kingdom, as is clearly proved in our article on this subject for last week. They cannot be rulers, and at the same time be the ruled. The Scriptures plainly inform us who these subjects will be; they clearly recognize,

1. The natural seed of Jacob as subjects of the kingdom; for,

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land."

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God."

"And David my servant shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them."

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, for ever; and my servant David shall be their prince for ever."—Ezek. xxxvii. 21-25.

Here it is clearly predicted that after the houses of Israel and Judah shall be gathered "into their own land," and become one nation or kingdom, that David, the beloved, will be king over them. Then it necessarily follows that they will be subjects over whom he will reign. These two houses, or the twelve tribes of Israel, constituted the subjects of the kingdom of David. They must be gathered and again united in one nation, before Christ, the legal heir to David's throne, can reign over them. Then will be fulfilled the promise, that he shall reign over the house of David, (Isa. ix. 7,) or "the house of Jacob." Luke i. 33. "The house of Jacob," we think, embraces the twelve tribes of Israel, when they shall be gathered to their own land, and be united in one house or kingdom, as they were before they were divided into the two houses of Judah and Israel.

Micha evidently recognized the natural posterity of Jacob as the subjects of the kingdom of Christ, in the following precious promise: "And I will make her that hath a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." Micha iv. 7. The same great truth was plainly taught by Christ, in the following cheering promises to his apostles: "When the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. To judge, in this case, is to exercise the office of a king, in the administration of justice. The apostles in the kingdom of Christ will exercise the high functions of kings. Hence, on another occasion, their Lord said unto them, "I appoint unto you a kingdom . . . that ye may sit on thrones, judging the twelve tribes of Israel." Luke xxi. 29, 30. This evidence most conclusively proves that the twelve tribes of Israel will be subjects to the joint and righteous reign of Christ and his apostles in the kingdom of God.

But it will naturally be asked, how is this mighty work to be accomplished? Has not the house of Israel long been scattered, and their identity lost among the nations, so that it is impossible to gather them? and is not the house of Judah nearly in the same hopeless condition? So it may appear to the eye unlightened by the word of prophecy, while that infallible word, plainly and repeatedly declares, that the work shall be done in God's own way and appointed time. We will give a few of the many promises that give the gracious assurance that this gathering will be accomplished.

Isa. xi. 12. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth."

Jer. xiii. 12-18. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever."

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord."

"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion."

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

"And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more."

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Jer. xliii. 3-8. "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase."

"And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."

"In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHT-EOUSNESS."

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

"But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Jer. xxx. 10, 11. "Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for I, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid."

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

Jer. xxxi. 8-11. "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born."

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

"For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."

Verses 23-28. "Thus saith the Lord of hosts, the God of Israel: 'As yet they shall use this

speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The Lord bless thee, O habitation of justice, and mountain of holiness."

"And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that do forth with flocks."

"For I have satiated the weary soul, and I have replenished every sorrowful soul."

"Upon this I awaked, and beheld; and my sleep was sweet unto me."

"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast."

"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the Lord."

Ezek. xxxiv. 24. "For I will take you from among the heathen, and gather you out of all the countries, and will bring you into your own land."

xxxvii. 21, 22. "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all."

Ezek. xxxix. 25-29. "Therefore, thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

"After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid."

"When I brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations:

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there."

"Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

This evidence must suffice on this important point, though a much greater amount might be easily given, for there is no one truth in the sacred volume that is more strongly fortified than this—Those chapters from which we have quoted, and in some instances, large portions of the book that contains them, speak of the gathering of the houses of Judah and Israel to their own land. And not unfrequently the strongest language is used to express the immutable purpose of God in effecting this promised gathering. Do not doubt his immutable Word, but believe and rejoice in what it promises in this respect, for it is the gospel, or some of the things that pertain to the kingdom of God. They constitute a part of the gospel as proclaimed by Paul in the tenth and eleventh chapters of Romans. Let any understanding person, unbiassed by prejudice, read those chapters, especially the eleventh, and he will be compelled to acknowledge that Israel, according to the flesh, are prominent subjects of the apostle's argument. He as clearly predicts their gathering, or salvation, at the close of Gentile times, when the Redeemer shall come to Zion, as he speaks of their partial blindness and fall. The gathering most surely will be realized, for God is faithful who has promised to accomplish it. And when it shall be effected, and the kingdom be restored to Israel, they will be the happy subjects of the King of Zion. He will then reign over the house of Jacob.

(To be Continued.)

THE CHILD'S FRIEND.—After carefully reviewing the matter and consulting with various brethren in different places, I have concluded not to undertake to publish the *Friend* once in two weeks as recently announced. The prospects do not justify the effort. The paper will, however, be continued monthly—an open sheet and considerably improved in appearance, and at the same prices as the last volume.

O. R. L. CROZIER.

ORANGEPORT.—Our meeting in this place was well attended. The Word was heard with interest, and we trust with profit by many. The day was fine, and our baptism was witnessed by a large number with a reverence becoming that Divine institution. May the good work go on, and others be led to believe and obey the Lord, till "the day of Christ."

J. W. C.

A SPECIAL REQUEST.—By incessant toil and the strictest economy on our part, with the kind aid of our friends, and the blessing of God, we have succeeded in our endeavors to continue the publication of the Truth through the agency of the Harbinger, as to be enabled to say that the next volume will be published on new type, which, by the kindness of Bro. R. Oliphant of Oswego, N. Y., we have obtained on credit. Could we pay down there would be a discount of ten per cent. And now the special request we make is, that our friends will furnish means to enable us to pay for our type in advance, the paper on which the Harbinger is printed and meet other expenses of our office. Will each one of our subscribers specially interest himself or herself in this matter? If all will remit to us what they owe on the present volume and advance pay for the ensuing one, they would at once relieve us from all embarrassment. Will you do this, for by so doing you will greatly aid us at the present time. As a brother in Christ we make this reasonable request in behalf of the great cause in which we are enlisted, and as such we trust you will consider and act upon it.

THE JEWS.

It gives us great pleasure to see that the friends of reform in England are still laboring for the removal of all the remaining civil disabilities of the Jews. England should keep pace with other governments in this respect.

It is a highly gratifying fact that in most countries of the earth, the load of oppression which has long weighed upon Jewish priests is gradually being removed. That remarkable race, whose astonishing preservation amid all their persecutions, persecutions and sufferings, and for such an immense period of time, is without a parallel in the history of the world, and is justly regarded as a standing miracle in proof of Revelation, seem about to imbibe new youth and vigor from the spirit of the age, and to start forward with fresh animation on a career of indefinite duration. More than three thousand two hundred years ago, the inspired volume said: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other; and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest, and thou shalt become an astonishment, a proverb, and a byword among all the nations whither the Lord shall lead thee." And again: "Yet, for all that, when they be in the land of their enemies, I will not cast them away, neither will I fathom them to destroy them utterly." "I will make a full end of all the nations whither I have driven thee." The wonderful fulfillment of these prophecies is a matter of history. It has been reserved for the present age to witness any amelioration in the condition of the Jews, and for this country to lead the way in the good work. England appears to be about to follow our example. The day may not be far distant when the following prediction of the inspired prophets shall receive its complete fulfillment: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim; afterwards shall Israel return and seek the Lord their God, and David their King, and shall fear the Lord and his goodness in the latter days."—Lynchburg Express.

To Correspondents.

A. B. S.—It does well for the first effort, but it will require some practice before you can write for the inspection of the critical. You should not be discouraged, but persevere—then you will succeed.

"AS A SNARE SHALL IT COME."—The following extract I copied a few weeks since, from the published letters of a resident of Oregon.

E. BOYNTON.

"Now, as to the gold mines, you would, no doubt, like to know how soon they will fail, or be worked out. That is a matter no man can tell. Time will not last long enough to permit the gold mines of California and Oregon to be all worked out, and old miners say, that miners will be found at the judgment day, deep down in their pits, digging gold, and will reluctantly drop the spade and pick, to obey the summons to judgment!"

He alone is truly great who is so by virtue of intrinsic qualities. The adroit employment of artifice and falsehood may for a time deceive; but that fine intuition which tests character and worth with infallible sagacity, will reverse the decision of mere opinion, and estimate the man as he is.

ADVOCATE OF HOLINESS AND OF THE SPEEDY COMING OF CHRIST.

We have received from the author, Bro. H. P. Sikes, the 9th and 10th numbers of this little work on practical holiness. We have not yet fully examined their contents, but so far as we have, we approve of the general sentiments they advocate. Other numbers are designed to be issued provided funds can be raised to meet the expense of the same. The work is for free distribution, we believe, and is dependent on voluntary contributions for its support. Bro. H. P. Sikes' address is Woodstock, Vt. The following exhortation we copy from the 9th number of the work:

"Dear Beloved Brethren and Sisters: Suffer me to say a few words about the pure, unspiced character, which is the passport—the only passport—for all those who are true pilgrims to Mount Zion. I remember that it was said by him who is the 'door' that leads to this heavenly inheritance, (John x. 7, 9): 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, 'I never knew you: depart from me, ye that work iniquity!' Self-deceived! shocking! Expecting the reward of the faithful, but they had been totally self-deceived! O, who can tell, or imagine, how dreadful the disappointment! To have supposed themselves the heirs of eternal life—in full view of the dazzling glory of the redeemed—witnessing joys far beyond the imagination or comprehension of feeble mortals: to find that all is lost! Death—irretrievable, eternal death—meaning cessation of existence—is their hopeless portion! Eternal ages will roll on, but they shall still forever be as though they had not been! O such a loss! Better have lost all the good things of this world ten thousand times over, and been saved at last! But now there is no hope! Well might we weep in view of such a forlorn prospect; but weeping will do no good, unless indeed it leads us to examine well our own hearts, to make sure that we are founded on the 'Rock.' Well may we cry out, as did David, 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'"

It well becomes us, then, to inquire, how may we know that we have a sure title to eternal life? that we belong to that 'little flock' who shall possess the kingdom?

"1. Then, we must have living, active faith.—Not a mere speculative faith, which will readily assent to the truth of the Bible, and even to the glorious doctrine of the speedy coming of Jesus; which faith has its seat in the head and not in the heart. This faith will do to talk of—to theorize upon, but it will never make a man a Christian. It will never gain us admittance into the New Jerusalem. We must have simple, child-like confidence in Christ. The faith which unites the soul with God—which enables us to lay hold of his promises and claim them as our own property; and gives us the spirit of adoption; making us to feel that God is our Father, and that we are his children. In other words, we must have such a feeling of sweet and delightful trust in our Heavenly Father, as affectionate children have in a fond and tender parent."

"2. We shall not be able to stand in that dread day which will 'try men's souls,' unless we have drunk deeply of that love which is Divine, and which led our blessed Redeemer to undertake the wonderful scheme of man's salvation. John iii. 16. Brethren, we must have a love that warms, that melts our hearts. This is no cold, lifeless thing. 'Tis not a mere shadowy principle. I fear there are some in these last days, some too, who even say that they love the truth of God, and are waiting for the Lord, who are yet destitute of that disinterested gushing love and tenderness which characterizes every true follower of Jesus. Let us love the Lord as a person—the man Christ Jesus,' because of the infinite loveliness of his character—so worthy of our affections. Says John—'We love him because he first loved us.' O, if there is any object in the universe, worthy of our most fervent love, surely that object is Jesus Christ. Well may we be ashamed that we love him so little! Be assured, this love is not a non-entity. It is something that we can feel, and do feel, or there is reason to fear that it does not exist. My brethren, let us not be deceived about this!"

"3. Neither is the true child of God habitually peevish or fretful; nor is he easily irritated. His joys are too exalted, pure and ennobling; his soul is too elevated; his character, hopes and thoughts are too heavenly, to permit such dark and hellish

HARBINGER AND ADVOCATE.

INTEMPERANCE.

AFTER all that has been said and written on this subject, the diabolical character and extent of the evil is too little known, and too little considered. Its ruinous consequences, both in respect to the life that now is, and that which is to come, are very inadequately contemplated. There is a responsibility resting on Christians, in regard to this matter, which is not properly felt. We are not doing what we ought to do—what we might do, to arrest the course of this river of death, which is spreading its desolating streams through the land.

What an affecting statement do our police reports and judicial records present of the wretched effects of indulging in the use of strong drink! I recently heard the declaration in a temperance meeting, that a judge in Philadelphia had affirmed, that intemperance was, directly or indirectly, the cause of seven-tenths of all the crimes that came within his jurisdiction.

I would that the vendors of this deleterious poison would go where I have been, in the performance of my professional duty, as a servant of Jesus Christ and humanity; I would that they would go from door to door of the cells of the victims of their mercenary traffic, and listen to the sad tales which I have heard, of the crimes and the woes, the poverty and miseries resulting from that traffic. Would they not tremble at the thought of going to the judgment of the great day, with such a tremendous responsibility?

Do not the wholesale and retail vendors of spirituous liquors, except for medicinal and mechanical purposes, indirectly rob the community, by obliging us to pay onerous and unnecessary taxes?—Are they not accessory to the crimes of theft, burglary, arson, assault and battery, manslaughter and murder? Have they a right to do so? Is it depriving them of any natural right, to prohibit them from doing it by penal statute? Has a man a natural right to tempt his neighbor to destroy himself? Can it be reconciled with the command to love his neighbor as himself? If he does so, is it possible that he can put such a stumbling block in his brother's way?

Can the moderate drinker do it? What is the answer of true love? It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, &c. Rom. xiv. 21. This prohibits the use of intoxicating drink, as a beverage, even if it is not dangerous to ourselves. The example of the strong is often ruin to the weak.—But moderate drinking is the path of destruction to the strong.

I ask, if true patriotism does not require a prohibitory law, like that of the State of Maine, throughout the land? I ask, in reference to the true welfare of the country, if the question, whether we shall have an honest Whig, or an honest Democratic legislature, is not as the drop of the bucket to the ocean, in comparison with the question, whether or not we shall have a legislature that will give us a prohibitory law; that shall dam up this cursed river of death? Let every voter seriously consider the question.

Let us go forth to the battle in the power of holy faith and love. We are not to stop to number our army, but go forward in that confidence in the right and in power of God, which will enable one to chase a thousand, and two to put ten thousand to flight. The cloud is moving, indicating that it is the will of our Father that we march onward. Let us obey, uniting in the prayer of the man of God, Arise, O Lord, and let thine enemies be scattered."

HENRY GREW.

Philadelphia, Pa.

GREAT PEACE DEMONSTRATION IN ENGLAND.

ADVOCATE OF PEACE—A Monthly Journal of 16 pages, one volume of 24 numbers for \$1.00. Published by the American Peace Society 21 Cornhill, Boston, Mass.

THIS May number is filled with a report of the great peace demonstration in England, which the editor introduces as follows:

"On the 27th and 28th of last January, the friends of peace in England held at Manchester a Special Conference, in response to a call signed by seventeen members of Parliament, and some five hundred other gentlemen of distinction and influence in different parts of the United Kingdom. Five or six hundred delegates attended; letters of approval and sympathy were read from three or four hundred who could not be present; and among these we find names of eminence both in England and on the continent. George Wilson, the well-known chairman of the Anti-Corn Law League, was chosen President, and Samuel Davidson, D. D., LL.D., Vice President. The sessions were

continued with great interest through two days' and, when transferred in the evening from the Corn Exchange to the Free Trade Hall, were thronged with an immense audience.

"Every reader must be thoroughly impressed with the earnest, determined spirit of the whole demonstration, with the high character of all the leading actors, and with the pertinency and power of the speeches made. Indeed, the speaking from first to last, would do honor to any parliament or congress in the world; and never before did we see peace-men 'hit the nail' more exactly on the head, or deal it stronger or more effective blows."

"Three things deserve special notice—the direct practical bearing of all the measures proposed; the wisely liberal basis of co-operation adopted, which invites, without any sacrifice of principle or consistency, the active support of all who deprecate war for any reason; and the noble effort started to raise FIFTY THOUSAND DOLLARS for the vigorous prosecution of their great work at the present crisis. All this looks as if the members of the Conference were in downright earnest, especially when we learn that towards the \$50,000 fund, four gentlemen subscribed \$2,500 each, others \$1,250, several \$1,000, and larger numbers \$500 and \$250, until the subscriptions on the spot reached nearly \$30,000. From such a spirit we shall hear again. When will the friends of peace in America be roused to like zeal and liberality?"

George Wilson, President of the Conference, in the course of his remarks said:

"It may be a matter of speculation, whether we are in danger of foreign invasion; but the financial reformer replies, it can be no matter of speculation, that since 1815, during a time of tranquillity and peace, without estimating one farthing contributed for the payment of the interest of the national debt incurred for former wars, we have paid out of the earnings and industry of this country, no less than \$3,750,000,000, which is equal to two-thirds of our national debt; and that during the time we have been paying this money, we have been assured, year by year, in royal speeches, that this country was receiving the assurances, (I believe that is the term), the most satisfactory and peaceful assurances from all parts of the world."

From his speech we also obtain the following statistics of war expenses in England based upon a return made in the House of Commons in 1848; and he thinks the same will hold true at the present time:

THE ARMY.

Whole Force,	138,760.
Commissioned Officers,	5,995.
On half pay, doing nothing,	3,446.
On full pay " "	806.
Occupied with their duties,	2,143.

THE NAVY.

Admirals, 207, paid annually,	\$631,175.
Ret'd on full pay, 48, } paid " "	483,350.
Able, but idle, 145, }	
On duty, 14,	145,835.

Captains,	393.
Unemployed,	131.
Employed,	81.
Commanders,	1,129.
Unemployed,	1,014.
Employed,	115.

Lieutenants,	2,074.
Unemployed,	1,454.
Employed,	620.

Ships, (including 174 steamers),	671.
In commission,	252.
Rotting and doing nothing,	419.

Of the 252 ships in commission, only 27 were employed at home, and the remaining 235 were employed at different stations throughout the world.

Mr. Cobden, M. P., explained the basis of co-operation as follows.—

"We have an object in view; what is it?—Now, I am going to give you an explanation, not to enter into any defence of myself, but to give an explanation. And I never intend to recur to this question again, for I am perfectly assured I shall be misrepresented again; because it is the tactics of those who opposed you, if possible, to draw you off from the main issue, and put you to the task of talking in justification against some absurd imputations. I wish, once for all, to offer an explanation with regard to the principles in which our organization is founded. We have been, for three or four years, engaged in an international agitation, which has assumed the name of Peace Congresses. It was a happy idea, originating with some of the gentlemen connected with the Peace Society, the parent spring from which will flow the great stream and flood that are now destined to overspread this country. But that Society was itself

To Canada subscribers, one year 2 50.
☒ All communications for the Advent Harbinger should be addressed, post-paid,—JOSEPH MARSH, Rochester, N. Y.

Poetry.

The Life Gauge.

They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their time;
Others are always young!

'Tis not the number of the lines
On life's fast filling page;
'Tis not the pulse's added throbs
Which constitutes their age.

Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood—
Dead, even while they live!

Others, all spirit, heart and sense—
Their's the mysterious power
To live in throbs of joy or woe,
A twelvemonth in an hour!

Seize then, the minutes as they pass—
The woof of Life is Thine;—
Warm up the colors—let them glow,
By fire or fancy fraught!

Live to some purpose—make thy life
A gift of use to thee!
A joy, a good, a golden hope,
A heavenly argosy!

Communications.

American Slavery.

Philadelphia, April 21, 1853.

DEAR BRO. MARSH:—The enclosed article on Slavery, addressed to Bro. Craig, a minister of the Christian denomination, was sent to the *Christian Palladium*, the periodical in which his article appeared. Eld. Millard replied to Bro. Craig, but did not answer his arguments in detail. He, however, wrote another article, which the committee declined publishing. My article has not been published.

Bro. Craig's article, written in an excellent spirit, though, in my opinion, very sophistical, has had, I believe, a deleterious influence on the minds of some. I am desirous that his plausible reasoning should be refuted.

Yours, truly,

HENRY GREW.

DEAR BRO. CRAIG:—Having read your article on the subject of slavery, 'copied for the readers of the *Palladium*,' and having humbly endeavored to test it by the principles of righteousness and love, I beg leave to present to your intelligent mind and benevolent heart a few thoughts relative to the same.

Most cordially do I accord with you, that 'a harsh and censorious spirit is a great evil.'—You are also correct in the opinion, that 'Abolitionists' have sometimes been defective in this important respect. 'Speaking the truth in love,' 'in meekness instructing those that oppose themselves,' &c., are blessed precepts, lamentably violated to the injury, both of the truth and the soul.

The question, dear brother, which I propose, in love to you, to 'those in bonds,' and to the truth, to consider, is, whether or not, your principles on this important subject are in accordance with truth and love? I frankly say, I do not so understand them.

You admit that 'slavery is a great evil,' but you do not admit that it is a *sin*. On this principle your reasoning is founded. You doubtless admit that some of its unnecessary concomitants and laws are sinful, but not, that it is *itself* a violation of the principle of righteousness. You remark, in reference to slaveholders, that, 'They are not responsible for the sin of the existence of slavery; but they are responsible for the continuance of so much of the evil of slavery, as their individual and associate agency would avail, under God, to remove.'

To prove this, you remark, that 'the present race of slaveholders—found slavery in the communities in which they were born, and have inherited from former generations a condition of society and an order of social circumstances which, much as they may deplore it, they cannot easily nor immediately remove.'

It is true, indeed, that the present race of slaveholders are not responsible for the *pre-existence* of slavery, but this is no proof that they are not responsible for its *present* existence. Whether or not they are culpable on this ac-

count, depends on two questions. First, Is slavery, in itself, a moral wrong? Second, Is its abolition practicable? Now, brother, I affirm that righteousness and truth demand an affirmative answer for both these questions. In reference to the first, I remark, that slavery, abstractly considered from all its aggravations, is a robbery of an inalienable right, therefore, it is a moral wrong. What is slavery? It is a man claiming his fellow man as his property, to use for his own benefit. It is man claiming the right of the use of his own natural and acquired powers for his own advantage, and denying that right to his fellow-man. It is doing to another what he would *not* have that other do unto him. It is saying to a fellow-creature, you shall live, and move, and think, and act, not for *yourself*, but for me. It is this, and more than this, independently of all extraneous outrages and cruelties. It is itself an outrage of an atrocious character, violating the rights of humanity, severing its endearing associations and degrading the image of God. If this is not a moral wrong, where, my brother, will you find such wrong? If this is not a violation of right, what example of such violation can you adduce? Is it a moral wrong to claim another man's paltry dollar, and not a moral wrong to claim another man's wife, and children, together with his own 'body and soul'?

Question second. Is the abolition of slavery practicable? It is not practicable for an individual slaveholder to abolish the entire system of American slavery; consequently, he is not responsible for this; but it is practicable for him to 'break the galling yoke' and let his own slaves 'go free'; consequently, he is responsible for this. He can do it *immediately*. He may not immediately dissolve the legal relationship; but he can immediately in his heart and with his lips renounce his claim to the children of the living God, as his chattels. For this righteousness he may suffer, as others, who have obeyed God rather than men, have suffered before him. Will the expectation, or assurance, of suffering for righteousness' sake, justify our continuance in unrighteousness? The alternative may be, to disobey the laws of men, or the laws of God. May he hesitate? May he obey worms of the dust, and disobey Him who stretched out the heavens?

You remark, 'If Providence shall open a door to any of us to do any thing for the benefit of the slave, we ought readily and joyfully to do it.' I ask, if I have not shown above, that Providence has opened a door for every slaveholder to obey the holy commandment to 'let the oppressed go free?' I ask if Providence has opened a door for Bro. Craig, and every man in the country, in the spirit of meekness, to lift up his voice in the streets, where, 'truth is fallen,' and 'equity cannot enter,' and plead for the practical adoption of a principle, the truth of which, the country has announced to the world? You add, 'So for the master, also.' True, dear brother, but what 'benefit' can you render to the master equal to that of endeavoring, in the spirit of love and meekness, to persuade him to obey his God and do justice to his fellow-man? 'To obey is better than sacrifice, and to hearken than the fat of rams.'

You observe that to say to them, "'You are no longer slaves but freemen,' would be only a change of names, not things." Is it so? Is it no change 'of things,' for an uneducated man to be delivered from a condition in which he must toil, not for himself, but another, constantly exposed to the cruel lash; in which he has no security for the possession of his wife and children; wherein he is himself classified with chattels and four-footed beasts;—and to be able to say in fact, I am a man and a brother, while he embraces his wife and children, saying, these are now mine own? O brother, let your benevolent heart answer this question, untrammelled by a biased judgment!

Pardon me, when I say that your next question manifests such bias, 'What could it avail to name them freemen, so long as the root and essence of their bondage—ignorance, incap-

bility, degradation, remain?' Here is a fatal error. You mistake the effect for the cause.—'Their bondage' is 'the root and essence' of their 'ignorance,' &c., and not *vice versa*.—Remove the cause and the effect will, in various degrees, cease. It is not true that 'they must be emancipated from ignorance, and be Christianized to some extent, before emancipation could be possible to them.' Emancipation from this direful and degrading system of oppression, is itself, according to the nature of man and things, the *first* appropriate means to be used for his emancipation from 'ignorance,' &c. Let him stand up a MAN, disenthralled from slavery's debasing chain, and you inspire him at once with the main spring to develop the powers of his nature. *Slavery is the incubus now crushing these powers.*

You indeed truly remark that 'human character must be *gradually* changed,' &c., but I ask you, what are the appropriate means to be used for the commencement and progress of this change? What has slavery allowed should be done for the colored man, in this respect, since the white man gloried in his own liberty and gave thanks to God for emancipation from oppression, infinitely less galling, in the year of our merciful Lord 1783? Do the facts of seventy years impart a single ray of hope, that seventy more tedious years of vile and cruel oppression will not pass away, ere the process of gradual improvement shall commence? To look to slavery for this, is like looking to midnight for the dawn of day. Is not the perpetuation of ignorance the very life-blood of slavery? Do not her statutes close the avenues of knowledge? Do they not even seal God's own book—the only charter of hope for a dying world?

Permit me, dear brother, to submit to your intelligent and serious consideration, that 'individual agency' has, 'under God,' availed to remove, not only 'much of the evil of slavery,' but, in numerous instances, slavery itself. Its practicability has been demonstrated by facts.—Does it not then follow, on your principle, that the slaveholder is responsible for holding his brother in bondage?

I do most cordially acquiesce in your requisition that we are 'to help our brethren in the spirit of kindness.' The man of the North must not say to his brother of the South, 'Stand by, I am holier than thou.' The whole nation is 'verily guilty concerning our brother' of darker hue. But, brother, it is *love* that is wanting, rather than *light*. *There was light enough when our own liberty was the question at issue.* If the heart of the nation was just and benevolent, all difficulties as to the way of emancipation, would vanish. I do not say there are no difficulties in the way; I say, however, that there are none which wisdom and love cannot surmount. It is the unwilling mind which says, 'There is a lion in the way.' The difficulties it suggests, to repel the demand of justice and humanity, are more imaginary than real. Many are founded on the fallacy that emancipation is to be unaccompanied with various provisions, which the conditions of the emancipated require. The supposed difficulties are not the legitimate consequences of giving man his inalienable right.—They are to be traced to other causes. The invalid may be indeed left in his hovel to perish, but his perishing is not the consequence of his emancipation. It is the consequence of his master's subsequent inhumanity. The emancipated may abuse their liberty, as a man may make a bad use of the money he receives for a debt justly due to him. In neither case are we justifiable in withholding what is their right, on the plea of an apprehension of such abuse. For such abuse *they*, not *we*, are responsible. We are not to prevent the anticipated evil by unlawful means. We are not to do evil that good may come. If we can prevent it by lawful means, it is well.

Admitting, however, that some evil may indirectly follow emancipation, notwithstanding all our endeavors, by education and fostering care, to enable them to improve the boon of liberty, will it not be as the drop of the bucket to

the ocean, when compared to the evils of slavery? Who can estimate the evils of three millions of human beings, subjected, like the beasts, to the will of irresponsible power? Who can calculate the amount of the anguish of their lacerations when driven by merciless overseers, to their unrequited toil? Who can adequately describe the woes and heart-rendings of mothers and fathers, of sisters and brothers, when American law severs those tender and endearing ties with which the God of love hath bound human hearts for happiness and peace?

The nation itself is the victim of the atrocious system. The testimony of a slaveholder of political eminence is true. Slavery is 'a curse to the master' as well as 'a grievous wrong to the slave.' It is a curse to the whole nation. It is the great bone of contention; the great barrier to our union and peace. It presents a very probable cause of ultimate separation of the States, if suffered to continue. It is a gross violation of 'righteousness' which 'exalteth a nation.'

The cries of the oppressed have entered the ears of Him to whom vengeance belongeth. He has beheld our sacrifice of all our brother's rights, on the altar of our selfish compromises. Will he not be avenged on such a nation as this? Are we not the peculiar recipients of his bounty?—Are we not the peculiar violators of his law?

Surely, my brother, an evil of such magnitude demands the earnest and persevering activities of the patriot and the Christian for its abolition.—The imperfections of others cannot excuse us in neglecting this imperative duty and blessed service for suffering and outraged humanity. If we object to the means adopted by others, we are bound, by the law of righteousness and love, to employ means, which we *do* approve, for the accomplishment of this object. It is better to do a good work imperfectly than not to do it at all, though we are not to violate any right principle in the use of means for a right end.

Yours, in Christian love,

HENRY GREW.

THE 'FOUNTAIN' AND THE 'OIL.'—'In one of my early journeys,' says an excellent missionary in South Africa, we came to a heathen village on the banks of the Orange river. We had traveled far, and were hungry, thirsty, and tired. For fear of lions we thought it best to go into the village and tarry for the night, rather than continue on our journey; but the people seeing us, roughly bade us keep at a distance.—We asked for water, but they would give us none. I offered the tree or four buttons still left on my jacket for a drink of milk; this also was refused, and we had the prospect of another hungry night at a distance from the water, though within sight of the river. Our lot looked hard, especially when, in addition to those rebuffs, the manners of the villagers aroused our suspicions.

'When the twilight came on, a woman drew near from the height beyond which the village lay. She carried on her head a bundle of wood, and had a vessel of milk in her hand. Without speaking, she handed us the milk, laid down the wood, and went away. Soon she came back with a cooking-vessel on her head, and a leg of mutton in one hand, and water in the other.—She then kindled a fire and put on the meat.—We asked her again and again who she was.—She said not a word, until we asked her why she showed this unlooked for kindness towards strangers. A tear stole down her black cheek as she answered, 'I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place.'

On learning a little of her history, and finding she was a Christian, a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul without Christian society.—She drew from her bosom an old Dutch New Testament, which she received from a missionary while at his school many years since, before her relatives took her away to this distant region.

'This,' she said, 'is the fountain whence I drink; this the oil which makes my lamp burn.' I looked on the precious volume, and you may conceive how we felt when we met with this disciple, and mingled together our sympathies and prayers at the throne of our Heavenly Father.'